Catalogue of Greek Medieval and Renaissance Manuscripts in the Collections of the United States of America

Part IX: Chicago, Illinois, The Lutheran School of Theology at Chicago, The Jesuit-Krauss-McCormick Library

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The fourteen manuscripts described and analyzed in this essay were formerly in the private collection of Rev. Dr. Levi Franklin Gruber (1870–1941). After Gruber's death, his collection of rare books and manuscripts, including fourteen Greek manuscripts, was sold by his widow to the Chicago Lutheran Theological Seminary in Maywood, Illinois, where Gruber was president from 1926 to 1941. In 1962 the Seminary joined three other Lutheran theological seminaries to form the Lutheran School of Theology at Chicago (LSTC), which in 1967 moved to Hyde Park near the University of Chicago. The Gruber collection is now housed in a special room

Abstract: This article, part nine of the "Catalogue of Greek Medieval and Renaissance Manuscripts in the Collections of the United States of America," analyzes and describes the Greek manuscripts held in the Lutheran School of Theology at Chicago, The Jesuit-Krauss-McCormick Library in Chicago, Illinois.

Keywords: Greek manuscripts, paleography, "Hagiopetrites style," New Testament manuscripts, Oikoumenios, Rev. Dr. Levi Franklin Gruber, lectionary of the Gospels, colophon, headpieces, John Chrysostom

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of LSTC's Jesuit-Krauss-McCormick Library (known as JKM Library).

The provenance of many manuscripts in the Gruber collection is not known because Gruber rarely left notes or correspondence about when, where, and from whom he procured the items in his collection. The Greek manuscripts consist of Gospels, lectionaries, and one complete New Testament, all of which have been insufficiently studied. Descriptions of their contents were published in 1937 by Kenneth W. Clark, who mentioned in a footnote that he had had very limited time to examine the manuscripts.[1] Since then, the Gruber manuscripts have not received the scholarly attention they deserve. However, in the last decades paleographers have made progress in classifying the writing styles of Greek manuscripts, which has helped me re-date many items in Gruber's collection, sometimes by as much as two centuries. Thus, MSS Gruber 53, 56, and 125 were written in the style of the eleventh-century *Perlschrift* and therefore should be attributed to this century, not to the thirteenth. MSS Gruber 114 and 121 were written in an archaizing minuscule (the so-called "Hagiopetrites style") and should be attributed to the end of the thirteenth or beginning of the fourteeth century, rather than the twelfth. While Kenneth Clark attributed MS Gruber 124 to the eleventh century, the manuscript was written in Reggio writing style, which was used in the twelfth century in the Calabria region of South Italy. And finally, I was able to find the date of MS Gruber 52's execution—AD 1330/31—in its colophon.

The "star" of Gruber's collection is unquestionably MS 152, a rare complete New Testament manuscript: of about 5,500 known Greek New Testament manuscripts from the Byzantine period, only sixty-one contain the whole New Testament (fifty-seven of them are written in minuscules). MS Gruber 152 contains not only the full text of the New Testament, but also the

1. Kenneth W. Clark, *A Descriptive Catalogue of Greek New Testament Manuscripts in America* (Chicago, 1937), 90–106.

complete set of prefaces, epigrams, and subscriptions for each text, as well as extensive marginal commentaries. The marginal commentaries are excerpts from John Chrysostom, Basil the Great, Gregory of Nyssa, Severianos, Theodoret of Cyrrhus, and others; the commentary to the Apocalypse is by the sixth-century biblical exegete Oikoumenios. This manuscript was attributed by previous scholars to the ninth or tenth century. However, with paleographic and codicological analysis I was able to propose a more exact time period—the second half of the ninth century—and establish its place of production as the Stoudios Monastery.

There are no illustrations in this essay because the entire Gruber collection of Greek manuscripts has been fully digitized and is available on the website of the Center for the Study of the New Testament Manuscripts: www.csntm.org.[2] I am pleased to acknowledge the support of the National Endowment for the Humanities and the Dumbarton Oaks Program in Byzantine Studies in Washington, D.C., for this part of my ongoing cataloguing project. Views, findings, conclusions, and recommendations expressed in the present publication do not necessarily reflect those of the above-mentioned institutions. I am particularly thankful to Alice-Mary Talbot for close reading and valuable comments on my manuscript. I also wish to thank Konstantinos Choulis, Consuelo Dutschke, Stratis Papaioannou, Nancy Ševčenko, Nigel Wilson, and my husband, Erik Hoffmann, for various kinds of help. And I am grateful to Ralph Klein, Christ Seminary-Seminex Professor Emeritus of the Old Testament and Edgar Krentz, Christ Seminary-Seminex Professor Emeritus of the New Testament, for their assistance during my work at the Jesuit-Krauss-McCormick Library.

Glenmont, N.Y.

2. The manuscripts on this site are listed by their Gregory-Aland number.

CHICAGO, IL
THE LUTHERAN SCHOOL OF THEOLOGY AT CHICAGO, THE JESUIT-KRAUSS-MCCORMICK LIBRARY

MS GRUBER 44

The Four Gospels (Gregory-Aland 1282)
s.xi^{2}–xii^{in}

CONTENTS:

Fol. 1r: fly-leaf with a non-scribal, poorly legible text, probably prayers.

Fol. 1v: fly-leaf, originally blank; non-scribal note (see **MARGINALIA/GLOSSING/NOTES** below).

1. fols. 2r–3r: Letter of Eusebios to Karpianos. Title (fol. 2r): Ὑπόθεσις κανόνων τῆς τῶν εὐαγγελιστῶν συμφωνίας. Εὐσέβιος Καρπιανῷ ἀγαπητῷ ἀδελφῷ ἐν Κ(υρί)ῳ. Inc. (fol. 2r): Ἀμμώνιος μὲν ὁ Ἀλεξανδρεὺς … ; Expl. (fol. 3r): … λέγοντας αὐτοὺς εὑρήσεις. Ἔρρωσο ἐν Κ(υρί)ῳ. *NTG*, 84*–85*.
2. fols. 3v–5v: Canon tables, incomplete (I–VII). *NTG*, 85*–89*.
3. fols. 6r–7r, lns. 1–18: List of chapter titles for Matthew (1–68). Title (fol. 6r): Τοῦ κατὰ Μ(α)τ(θαῖον) εὐαγγε(λίου) κεφά(λαια). Inc. (fol. 6r): α′ Περὶ τῶν μάγων. Expl. (fol. 7r): ξη′ Περὶ τῆς αἰτήσεως τοῦ Κυριακ(οῦ) σώματος. Soden, 1.1:405–7.
4. fol. 7r, lns. 19–24: Epigram on the Evangelist Matthew. Title: Στίχ(οι) εἰς τ(ὸν) εὐα(γγελιστὴν) Ματθ(αῖον). Inc.:

Σελασφόροις λάμψεσι τοῦ παρακλήτου … ; Expl.: … κατήγγειλας ἄριστα τῇ χθονῇ πᾶσι.[3] Not published.[4]

Fol. 7v: originally blank; non-scribal, poorly legible pious notes.

5. fols. 8r–75r, lns. 1–20: The Gospel of Matthew. Title: Εὐαγγέλιον κατὰ Ματθαῖον. The beginning of the Gospel (Matthew 1:1–5) is entirely flaked; Expl. (fol. 75r): … ἕως τῆς συντελείας τοῦ αἰῶνος. Ἀμήν. *NTG*, 1–87.
6. fol. 75r, lns. 21–24: Subscription to the Gospel of Matthew: Εὐα(γγέλιον) κατὰ Ματθ(αῖον) ἐγρά(φη) καὶ ἀντεβλήθη ἐκ τῶν ἱεροσολύμοις παλαι(ῶν) ἀντιγράφ(ων) τῶν ἐν τῷ ἁγίῳ ὄρει ἀποκειμέν(ων) ἐν στίχοις ,βφιδ′ κεφαλαί(οις) τνε′.[5] Ἐξεδόθη δὲ μετὰ χρόνους ε′ [*sic*; η′ in Soden] τῆς Χ(ριστ)οῦ ἀναλήψεως. Soden, 1.1:298f.
7. fols. 75v–76r, lns. 1–25: List of chapter titles for Mark (1–48). Title (fol. 75v): Τοῦ κατὰ Μ(ά)ρκ(ον) εὐαγγελίου τὰ κεφά(λαια). Inc. (fol. 75v): α′ Περὶ τοῦ δαιμονιζομένου. Expl. (fol. 76r): μη′ Περὶ τῆς αἰτήσεως τοῦ σώματος τοῦ Κ(υρίο)υ. Soden, 1.1:407–9.
8. fol. 76r, lns. 26–27: Epigram on the Evangelist Mark. Title: Στίχ(οι). Full text: Ἐπίρροθεν [*sic*] Πέτρου σε Μάρκε συγγράφ(ων?) ἔμπλην κάθησαι πανκλύτ(ους) [*sic*] λόγ(ους) κλύ(ειν). Not published (not in *TLG* or in Follieri, *Initia hymnorum*).

Fol. 76v: blank.

9. fols. 77r–119r, lns. 1–20: The Gospel of Mark. Title (fol. 77r): Εὐα(γγέλιον) κ(α)τ(ὰ) Μάρκ(ον). Inc. (fol. 77r): Ἀρχὴ τοῦ εὐαγγελίου Ἰ(ησο)ῦ Χ(ριστο)ῦ Υἱοῦ τοῦ

3. At the end of the epigram there is a scribal note: "Σωθῇ ὁ γρά(ψας) σὺν καὶ τῷ κεκτημένῳ" : "May the scribe be safe together with the owner."

4. A reference to this epigram is in Soden, 1.2:1173. The epigram is not found in *TLG* or in Follieri, *Initia hymnorum*.

5. This is the so-called "Jerusalem colophon," which is found in many Gospel manuscripts. Translation: "The Gospel of Matthew was copied and corrected from the ancient exemplars from Jerusalem, which are kept on the Holy Mountain, in 2514 verses and 355 chapters."

Θ(εο)ῦ ὡς γέγραπται … ; Expl. (fol. 119r): … διὰ τῶν ἐπακολουθούντων σημείων. Ἀμήν.[6] *NTG*, 88–149.

66 10. fol. 119r, lns. 21–24: Subscription to the Gospel of Mark: Εὐαγγ(έλιον) κατὰ Μάρκ(ον) ἐγρά(φη) καὶ ἀντεβλήθη ὁμοίως ἐκ τῶν ἐσπουδασμένων ἐν στίχοις ,αφς′ κεφαλαίοις σλζ′. Ἐξεδόθη δὲ μετὰ χρόν(ους) ι′ τῆς Χ(ριστ)οῦ ἀναλήψεως. Soden, 1.1:298f.

11. fols. 119v–121r, lns. 1–9: List of chapter titles for Luke (1–83). Title (fol. 119v): Τοῦ κατὰ Λουκᾶν εὐα(γγελίου) τὰ κεφά(λαια). Inc. (fol. 119v): α′ Περὶ τῆς ἀπογραφῆς; Expl. (fol. 121r): πγ′ Περὶ τοῦ Κλεόπα. Soden, 1.1:409–11.

12. fol. 121r, lns. 10–16: Epigram on the Evangelist Luke. Title: Στίχ(οι) εἰς τ(ὸν) εὐα(γγελιστὴν) Λουκᾶν. Inc.: Οὐκ ἤρκεσαν πόνοι σε Παῦλε καὶ κόποι … ; Expl. … καὶ νῦν δὲ Λουκᾶν σὺν κόποις πάλιν γράφην. Not published (not in *TLG* or in Follieri, *Initia hymnorum*).

Fol. 121v: blank.

13. fols. 122r–194r, lns. 1–20: The Gospel of Luke. Title (fol. 122r): Εὐαγγέ(λιον) κατὰ Λουκᾶν. Inc. (fol. 122r): Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι … ; Expl. (fol. 194r): … αἰνοῦντες καὶ εὐλογοῦντες τὸν Θ(εό)ν. Ἀμήν. *NTG*, 150–246.

14. fol. 194r, lns. 21–24: Subscription to the Gospel of Luke: Εὐαγγέ(λιον) κατὰ Λουκᾶν ἐγράφη καὶ ἀντεβλήθη ὁμοίως ἐν στίχ(οις) ,βχοζ′ κεφαλαίοις τμβ′. Ἐξεδόθη δὲ μετὰ χρόν(ους) ιε′ τῆς Χ(ριστ)οῦ τοῦ Θ(εο)ῦ ἡμ(ῶν) ἀναλήψεως. Soden, 1.1:298f.

15. fol. 194v: List of chapter titles for John (1–20). Title: Τοῦ κατὰ Ἰω(άννην) εὐα(γγελίου) τὰ κεφά(λαια). Inc. α′

6. This is a long conclusion of the Gospel: Mark, 16:20; a short conclusion ends at Mark, 16:8. See Kurt Aland and Barbara Aland, *The Text of the New Testament*: *An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism*, 2nd ed. (Grand Rapids, Mich., 1989), 69.

Περὶ τοῦ ἐν Κανᾶ γάμου; Expl.: κ′ Περὶ τῆς αἰτήσεως τοῦ κυριακοῦ σώματος.[7] Soden, 1.1:411.

16. fols. 195r–230v, 239r–246v, 231r–238v:[8] The Gospel of John, end missing. Title (fol. 195r): Εὐαγγέλιον κ(α)τ(ὰ) Ἰωάννην. Inc. (fol. 195r): Ἐν ἀρχῇ ἦν ὁ λόγος … ; Expl. mut. (fol. 246v): … νυκτὶ ἐπίασαν οὐδέν [… (John 21:3). *NTG*, 247–319

PHYSICAL DESCRIPTION: Parchment, fols. 246; two modern parchment fly-leaves at each end of the manuscript, blank; one original parchment fly-leaf before the letter of Eusebios (numbered 1); 145 x 120 mm. (one col.; written surface 98–100 x 65–70 mm.). The text is written in 25 lines with interlinear space 4 mm. Ruling patterns are Sautel-Leroy B 32C1 and C 32C1 (ruling system is Sautel-Leroy 1).[9] There are thirty quires plus an opening quire (fols. 2r–7v) with prefatory material (Eusebios's letter and canon tables). The opening quire was a quaternion; its two last folios with the eighth, ninth, and tenth canon tables are missing. The opening quire was not signed by the scribe (a common practice). The first quire (with signature "α′" cropped) starts on fol. 8r (beginning of the Gospel of Matthew). Collation: $1–23^{8}$ 24^{8} (-4, no loss of text) $25–30^{8}$. The sixth quire (fols. 32r–39v) is bound upside down; the two

7. There are usually eighteen chapters (κεφάλαια) in the Gospel of John. Nineteen chapters are also found, which is achieved by division of the Pericope John, 7–8. According to Soden, twenty chapters are rare: Soden, 1.1:403.

8. The last two quires are misbound; the manuscript ends at fol. 238v, but the text ends at fol. 246v.

9. Julien Leroy, *Les types de réglure des manuscrits grecs* (Paris, 1976) and "Quelques systèmes de réglure des manuscrits grecs," in Kurt Treu et al., eds., *Studia codicologica*, Texte und Untersuchungen zur Geschichte der altchristlichen Literatur 124 (Berlin, 1977), 291–312; Jacques-Hubert Sautel, *Répertoire de réglures dans les manuscrits grecs sur parchemin*, Bibliologia 13 (Turnhout, 1995).

last quires are bound out of order (see CONTENTS). Quires were signed by the scribe in the upper right corner of the first recto and in the lower right corner of the last verso of a quire (most signatures were cropped during binding). Parchment is of mediocre quality, yellowish (flesh side) and yellow (hair side); thickness varies. There is some soiling and water damage. Ink varies from light to dark brown, and is flaked from many folios.

SCRIPT: One scribe, anonymous. His script is small-sized, with slight inclination to the right, monastic *Perlschrift* of the eleventh century. Comparable scripts are found in many monastic manuscripts of that period—for example, in Jerusalem, Library of the Greek Patriarchate, MS Taphou 56 and MS Sabas 359.[10] These codices have been attributed by scholars to the second half of the eleventh century or the beginning of the twelfth. Similar scripts are also found in Vatican City, Biblioteca Apostolica Vaticana, MS Barb. gr. 319, written by the scribe Leon in 1039, and Paris, Bibliothèque nationale de France, MS gr. 40, written by the scribe Demetrios in 1059.[11]

DECORATION: There are simply-ornamented arched frames for the letter of Eusebios and the canon tables, executed in dark blue, red, and gray. Similar frames are found in Jerusa-

10. On Jerusalem Taphou 56, see William H.P. Hatch, *The Greek Manuscripts of the New Testament in Jerusalem: Facsimiles and Descriptions* (Paris, 1934), pl. 16; Panagiotes L. Vocotopoulos, *Byzantine Illuminated Manuscripts of the Patriarchate of Jerusalem* (Athens, 2002), 35–37; and Nadezhda Kavrus-Hoffmann and Yury Pyatnitsky, "An Unknown Eleventh-Century Illuminated Gospel Manuscript Executed in Palestine," *Segno e testo* 7 (2009): 75–89 and pls. 1–8. On Jerusalem Sabas 359, see Hatch, *Greek Manuscripts*, pl. 8.

11. On Barb. gr. 319, see *RGK*, 3C:fig. 213, no. 387; on Paris gr. 40, see *RGK*, 2C:fig. 76, no. 139.

lem, Taphou 56.[12] Each Gospel opens with a headpiece and a decorated initial in magenta ink (no paint was used in headpieces and initials). The Gospel of Matthew opens with a pi-shaped headpiece, and the other three Gospels open with narrow rectangular headpieces. Decorative motifs are simple and include geometric and stylized vegetal patterns. Most likely, the scribe himself executed all the decoration.

COLOPHON: None.

MARGINALIA/GLOSSING/NOTES: Chapter numbers and titles, as well as lectionary equipment, are executed by the scribe himself and are placed in the margins in magenta ink (ἀρχή and τέλος are inserted in the text). In the upper right corner at the beginning of each Gospel the names of the Evangelists are written in Arabic.

A non-scribal note is found on fol. 1v: Μνήσθητι Κ(ύρι)ε τῶν δούλων σου Ἀνδρέα, Εἰρήνης, Μιχαία μοναχοῦ, Εὐπραξίας, Λουκᾶ, Θεοδοσίας μοναχῆς, Ἰώσηφ ἱερομοναχοῦ. Translation: "Remember, Lord, your servants Andrew, Eirene, monk Mikhaias, Eupraxia, Luke, nun Theodosia, hieromonk Joseph." The note is repeated with slight variations in the top margin of fol. 2v. Similar non-scribal notes are on fol. 7v; these notes are faded and poorly legible.

BINDING: The manuscript has a quarter binding, which consists of dark green leather and green velvet over thick (7 mm.) grooved wooden boards; there are four metal bosses at the corners on both covers. The velvet is preserved only inside the covers and is almost entirely worn on the outside, where only remnants of silk lining are left. The wooden boards are probably original.

12. Kavrus-Hoffmann and Pyatnitsky, "An Unknown Eleventh-Century Illuminated Gospel Manuscript," pl. 7.

ORIGIN AND PROVENANCE: The manuscript is probably of monastic origin. The similarity of its script to two manuscripts most likely produced in Palestine (Jerusalem, Taphou 56 and Sabas 359), possibly in the scriptorium of St. Sabas monastery, suggests the same origin for MS Gruber 44. The notes in Arabic support this hypothesis with evidence that the manuscript was at some time used by Arabic-speaking Christians.

The manuscript once belonged to the Honorable Frederick North, fifth earl of Guilford (1766–1827). His bookplates with coat of arms are on the inner side of both covers. Later, the manuscript belonged to the British bookseller and collector Bernard Quaritch (1819–99) and to John E. Gilmore of Ireland. In the early twentieth century the manuscript was acquired by L. Franklin Gruber and after his death was purchased by the Maywood Theological Seminary, which is now a part of the LSTC.[13]

BIBLIOGRAPHY: De Ricci, 1:691, no. 3; Clark, 90f. and pl. XVII (with previous bibliography; attributes MS to s.xii).

MS GRUBER 50

The Four Gospels (Gregory-Aland 2304)
s.xiii

CONTENTS:

Fol. 1r: originally blank; non-scribal ownership note (probably eighteenth-century, see below).

Fol. 1v: traces of an entirely flaked miniature.

Fols. 2r–5v: blank; thick piece of modern paper is glued to fol. 5r with a preface to the Four Gospels written in

13. This provenance information is provided by Clark, 90.

black ink by a modern[14] hand; Inc.: Ἰστέον ὅτι τὰ ἅγια εὐαγγέλια εἰσὶ τέσσαρα … . Soden, 1.1:302f.

1. fols. 6r–15v: Lectionary tables, faded (later, non-scribal hand).[15] 71
2. fols. 16r–17v: Letter of Eusebios to Karpianos, faded (non-scribal, same later hand as above). *NTG*, 84*–85*.

Fol. 18r: blank.

3. fols. 18v–23v: Canon tables (same later hand as above). *NTG*, 85*–89*.

Fols. 24r–25v: blank.

4. fols. 26r–27v: List of chapter titles for Matthew (6–68). No title. Inc. (fol. 26r): Περὶ τοῦ λεπροῦ. ϛ′. Expl. (fol. 27v): Περὶ τῆς αἰτήσεως τοῦ σώματος τοῦ Ἰ(ησο)ῦ. ξη′.[16] Soden, 1.1:405–7.

Fol. 28r: entirely flaked and illegible original text, which was written in red ink. Epigram on the Evangelist Matthew, non-scribal (possibly a copy of the original). Inc.: Ματθαίον [*sic*] ἔργον ἀριστοπόνοιο … . Cf. Martini and Bassi, *Catalogus*, 1:198f. Subscription to the Gospel of Matthew, non-scribal. Inc.: Ἐξεδόθη ὑπ᾽ αὐτοῦ … . Soden, 1.1:297f. Both texts were written over the flaked original text.

Fol. 28v: full-page miniature of the Evangelist Matthew, entirely flaked except for the frame.

Fols. 29r–30v: blank.

14. The "modern" hand probably dates to the nineteenth/beginning of the twentieth century.

15. The "later" or "non-scribal" hand is cursive, probably fifteenth- or sixteenth-century.

16. The list starts in the middle of the page with the title of the sixth chapter. The upper half of the page was left blank, perhaps to be filled later with titles of chapters 1–5. The gap indicates that the first five chapter titles were missing or were illegible in the model manuscript, but the scribe did not have another exemplar. It is also notable that the chapter numbers were placed after the title and not before as was common in Greek manuscripts.

5. fols. 31r–84r: The Gospel of Matthew, beginning missing. No title. Inc. mut. (fol. 31r): …] θέλων αὐτὴν
72 παραδειγματίσαι … (Matthew 1:19); Expl. (fol. 84r): … ἕως τῆς συντελείας τοῦ αἰῶνος. Ἀμήν. Lacuna between fols. 36v and 37r: Matthew 6:11–31. *NTG*, 1–87.

Fol. 84v: blank.

6. fols. 85r–v: List of chapter titles for Mark (1–48). Title (fol. 85r): Τοῦ κατὰ Μάρκον εὐαγγελίου τὰ κεφάλ(αια). Inc. (fol. 85r): α′ Περὶ τοῦ δαιμονιζομένου. Expl. (fol. 85v): μη′ Περὶ τῆς αἰτήσεως τοῦ σώματος τοῦ Κ(υρίο)υ. Soden, 1.1:407–9.

Fol. 86r: entirely flaked and illegible original text in red ink (perhaps an epigram on Mark and a preface to the Gospel) and almost illegible non-scribal epigram on Mark (Inc. Ὅσα περὶ Χριστοῖο θεηγόρος …) and a preface to the Gospel.

Fol. 86v: full-page miniature of Mark, entirely flaked except for the frame.

7. fols. 87r–123r: The Gospel of Mark. Title, non-scribal (fol. 87r): Εὐα(γγέλιον) κατ(ὰ) Μάρκον. Inc. (fol. 87r): Ἀρχὴ τοῦ εὐαγγελίου Ἰ(ησο)ῦ Χ(ριστο)ῦ Υἱοῦ τοῦ Θ(εο)ῦ ὡς γέγραπται … ; Expl. (fol. 123r): … διὰ τῶν ἐπακολουθούντων σημείων. Ἀμήν. *NTG*, 88–149.

Fol. 123v: blank.

Fol. 124r: originally blank. Preface to the Gospel of Luke, non-scribal. No title. Inc.: Ἰστέον ὅτι τὸ κατὰ Λουκᾶν ἅγιον εὐαγγέλιον ὑπηγορεύθη … . Scrivener, 56; Nelson, *Iconography*, 8f. Epigram on the Evangelist Luke, non-scribal. Title: Ἐπίγραμμα εἰς τὸν ἅγιον Λουκᾶν. Inc.: Λουκᾶς ἠπιόθυμος ἀκεστορίης … . Cf. Martini and Bassi, *Catalogus*, 1:199. Subscription to the Gospel of Luke, non-scribal. No title. Inc.: Ἐξεδόθη μετὰ χρόνους ιε′ … . Soden, 1.1:297f.

Fol. 124v: blank.

8. fols. 125r–126r: List of chapter titles for Luke (1–83). Title (fol. 125r): Τοῦ κατὰ Λουκᾶν εὐαγγελίου τὰ κεφάλαια.

Inc. (fol. 125r): Περὶ τῆς ἀπογραφῆς. α′; Expl. (fol. 126r): Περὶ τοῦ Κλεόπα. πγ′. Soden, 1.1:409–11.

Fol. 126v: full-page miniature of Luke, entirely flaked except for the frame.

9. fols. 127r–185v: The Gospel of Luke. Title (fol. 127r): Εὐαγγέλιον κατὰ Λουκᾶν. Inc. (fol. 127r): Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι … ; Expl. (fol. 185v): … αἰνοῦντες καὶ εὐλογοῦντες τὸν Θ(εό)ν. Ἀμήν. Lacuna between fols. 144v and 145r: Luke 8:1–18. *NTG*, 150–246.

Fols. 186r–v: blank.

Fol. 187r: originally blank. Preface to the Gospel of John, non-scribal. No title. Inc.: Ἰστέον ὅτι τὸ κατὰ Ἰωάννην εὐαγγέλιον … . Scrivener, 56; Nelson, *Iconography*, 8f. Epigram on the Evangelist John, non-scribal. Title (almost entirely faded): Ἐπίγραμμα … . Inc.: Βροντίης θεόφωνος Ἰωάννης … . Martini and Bassi, *Catalogus,* 1:199. Subscription to the Gospel of John, non-scribal. Inc.: Τὸ κατὰ Ἰωάννην εὐαγγέλιον … . Soden, 1.1:297f.

Fol. 187v: blank.

10. fol. 188r: List of chapter titles for John (1–18). Title: Τοῦ κατὰ Ἰω(άννην) εὐαγγ(ε)λ(ίου) τὰ κεφάλ(αια). Inc. Περὶ τοῦ ἐν Κανᾶ γάμου. α′; Expl. Περὶ τῆς αἰτήσεως τοῦ κυριακοῦ σώματος. ιη′. Soden, 1.1:411.

Fol. 188v: full-page miniature of John, entirely flaked except the frame.

11. fols. 189r–234v: The Gospel of John. Title (fol. 189r): Εὐαγγέλιον τοῦ [*sic*] κατὰ Ἰωάννην. Inc. (fol. 189r): Ἐν ἀρχῇ ἦν ὁ λόγος … ; Expl. (fol. 234v): … χωρῆσαι τὰ γραφόμενα βιβλία. Ἀμήν. *NTG*, 247–319.

PHYSICAL DESCRIPTION: Parchment, fols. 234; no flyleaves; 102–105 x 85 mm. (one col.; written surface 68–70 x 47–50 mm.). The text is written in 30 lines with interlinear space 2.5–3 mm. Faint ruling was made with a thin instrument; ruling patterns are Sautel-Leroy 31C1a and 31B1a (ruling system is Sautel-Leroy 1). There are thirty quires (first three quires are not original); collation: 1^4 (a binion);

2^8 (+1) 3^8 (+9) 4^8 5^8 (-1, 8, with loss of text) 6–18^8 19^8 (-5, with loss of text) 20–29^8 30^8 (-8, without loss of text). There are no quire signatures, which might have been cropped during binding. Instead, in the lower left corner of the first recto of each quire, there are Hebrew letters-numerals indicating folio numbers. It is not clear when and by whom these numbers were added to the manuscript. Parchment is of mediocre quality, thickness varies significantly, from thin to thick, yellowish (flesh side) and yellow (hair side). Many folios were damaged by water and became brittle at the lower right corner (no text is lost). Ink is dark brown.

SCRIPT: One scribe, anonymous. His script is tiny, vertical, clear, and archaizing. There is a juxtaposition of reduced enlarged letters and reduced/elongated strokes. Breathings are rounded; circumflex is small. Similar script is found in Oxford, Bodleian Library, MS E. D. Clarke 8, written by Demetrios Brizopoulos in 1253, probably in Epiros.[17]

DECORATION: The manuscript was illuminated with full-page portraits of the Evangelists Matthew (fol. 28v), Mark (fol. 86v), Luke (fol. 126v), and John (fol. 188v). The portraits are now entirely flaked; only red frames remain. From the barely visible outline I have discerned that the Evangelists were portrayed seated.

There are three headpieces and ornamented initials on fols. 87r, 127r, and 189r (a headpiece to the Gospel of Matthew is missing). The three headpieces are rectangular and ornamented with palmettes in the inner field and large finials. The initials are ornamented with stylized vegetal motifs and knots. All decoration was executed in pale pinkish-beige ink, most likely by the scribe himself.

17. See Alexander Turyn, *Dated Greek Manuscripts of the Thirteenth and Fourteenth Centuries in the Libraries of Great Britain* (Washington, D.C., 1980), 15–17 and pl. 5.

COLOPHON: None.

MARGINALIA/GLOSSING/NOTES: Chapter numbers and titles were executed by the scribe himself and placed in the margins. There is no lectionary equipment. Ownership note on fol. 1r (probably of the eighteenth century): "Τετραευαγγέλιον. Τὸ παρὸν βιβλίον ὑπάρχει Νεοφύτου ἱερομοναχοῦ ἐκ μέρους Αἰτωλίας ἐκ πό(λεως) Ναυπάκτου. Καὶ ἀρχιμανδρίτου." Under the note, there is Neophytos's signature in monocondylion: Νεόφυτος <illegible word> πνευματικὸς καὶ ἀρχιμανδρίτης Ναυπάκτου." Translation: "Tetraevangelion. This book belongs to hieromonk and archimandrite Neophytos from the town of Naupaktos of the Aetolia region. Neophytos, pneumatikos and archimandrite of Naupaktos."

BINDING: The binding is probably of the nineteenth century, reddish-brown morocco leather over thin wooden boards. There are shiny white pastedowns, perhaps of leatherette. The manuscript is sewn at five stations.

ORIGIN AND PROVENANCE: Most likely, the manuscript was produced in a provincial monastery, possibly in Greece. In the eighteenth century the manuscript belonged to hieromonk and archimandrite Neophytos from the town of Naupaktos of the Aetolia region. The same Neophytos might have been a signatory of a sigillion housed in Jerusalem, Library of the Greek Patriarchate, MS 124, no. 56: "Ναυπάκτου καὶ Ἄρτης Νεόφυτος."[18] According to Clark, in

18. Athanasios Papadopoulos-Kerameus, Ἱεροσολυμιτικὴ βιβλιοθήκη ἤτοι κατάλογος τῶν ἐν ταῖς βιβλιοθήκαις τοῦ ἁγιωτάτου ἀποστολικοῦ τε καὶ καθολικοῦ ὀρθοδόξου πατριαρχικοῦ θρόνου τῶν Ἱεροσολύμων καὶ πάσης Παλαιστίνης ἀποκειμένων ἑλληνικῶν κωδίκων, 5 vols. (St. Petersburg, 1891–1915; repr. Brussels, 1963), 1:215. Jerusalem MS 124 is a collection of documents written between 1724 and 1740.

1908 the manuscript was owned by Hiersemann of Leipzig, from whom it was acquired by Gruber.

BIBLIOGRAPHY: De Ricci, 1:691, no. 4; Clark, 91–93 and pl. XVIII.

MS GRUBER 52

Lectionary of the Gospels (Gregory-Aland *l* 1536)
Epiros (?), dated s.xiv$^{1/3}$ (probably AD 1331; see **COLOPHON** below)

CONTENTS:

1. fols. 1r–3v (pp. 1–6):[19] Eleven morning Resurrection readings (Ἑωθινά); misbound, should be at the end.
2. fols. 4r–31r (pp. 7–62): Readings from the Gospel of John (daily). Cf. Gregory, *Textkritik*, 1:344–47.
3. fols. 31v–108v (pp. 63–216): Readings from the Gospel of Matthew (daily). Cf. Gregory, *Textkritik*, 1:347–53.
4. fols. 109r–183v (pp. 217–366): Readings from the Gospel of Luke (daily). Cf. Gregory, *Textkritik*, 1:353–61.
5. fols. 184r–201v (pp. 367–402): Readings for various occasions (Ἀναγνώσματα διάφορα).
6. fols. 202r–215v (pp. 403–430): Readings for the Vigils (Παννυχίδες). Cf. Gregory, *Textkritik*, 1:361.
7. fols. 216r–242v (pp. 431–484): Readings for Holy Week (Ἡ ἁγία καὶ μεγάλη ἑβδομάς). Cf. Gregory, *Textkritik*, 1:362.
8. fols. 243r–265v (pp. 485–530): The Twelve Passion readings (Πάθη). Cf. Gregory, *Textkritik*, 1:363.
9. fols. 266r–286v (pp. 531–572): Readings for Good Friday (for the Hours and the Liturgy) and Holy Saturday (Ὧραι). Cf. Gregory, *Textkritik*, 1:363.

19. The manuscript is paginated, not foliated.

10. fols. 287r–336v (pp. 573–672): The Menologion. Cf. Gregory, *Textkritik*, 1:365–86.
11. fols. 337r–347r (pp. 673–693): Eleven morning Resurrection readings (Εωθινά). Cf. Gregory, *Textkritik*, 1:364.
12. fol. 347v (p. 694): Unidentified text, scribal. No title. Inc.: Καγω [*sic*] <> παρεδόθην ὑπὸ τοῦ π(ατ)ρ(ὸ)ς μοῦ τοῦ πάνυπερ σεβάστοῦ [*sic*] … ; Expl.: … ψευδομαρτιροὶ [*sic*]. Scribal colophon follows (see below).

PHYSICAL DESCRIPTION: Parchment, fols. 347; modern pagination in pencil; page numbers are located in outer bottom corner of each page; six modern parchment flyleaves, blank, three at each end; 332–335 x 240 mm. (two cols.; written surface 230 x 165 [70+25+70] mm.). The text is written in 26 lines with interlinear space 8–9 mm. Ruling patterns are Sautel-Leroy 43C2d and 42C2 (ruling system is Sautel-Leroy 1). There are forty-four quires; collation: $1–2^8$ 3^8 (-3, 4, 5, 6, with loss of text) 4^8 (- 6, with loss of text) $5–44^8$. Quires signed by the scribe in the lower right corner of the first recto and in the lower left corner of the last verso; signatures stopped at p. 390 (quire 25). Parchment of very good quality, thin and medium thin, smooth, creamy-white (flesh side) and yellowish (hair side). There are water stains in outer margins of the first thirty-three folios; the lower part of folio 12 was repaired; a few wax stains and some soiling. There are insignificant imperfections such as small holes and scalloping. Ink is medium and dark brown with a grayish tint. Titles are in pale red ink. Major titles are in distinguishing majuscule, minor titles are in minuscule.

SCRIPT: One scribe, anonymous. The script is large archaizing minuscule of the end of the thirteenth or first half of the fourteenth century similar to the "Epirotan traditional style." Similar scripts are found in Ann Arbor, University

of Michigan, Hatcher Graduate Library, Mich. MSS 17 and 28.[20]

DECORATION: The manuscript is exuberantly illuminated with headpieces and decorated initials executed in vivid colors: red, green, blue, and yellow. The headpiece to the Readings from the Gospel of John is square, other headpieces are pi-shaped. The ornamental motifs are stylized vegetal/floral and geometric. Initials are elongated, some tau-initals are as long as half of the page; epsilon-initials often include a blessing hand; some initials are zoomorphic (fish). The decoration is very similar to many manuscripts produced in Epiros.[21]

COLOPHON: The scribal colophon is on fol. 347v (the last page). The script of the colophon is casual and differs from the formal script of the main text, but the same ink and distinctive forms of many letters confirm the identity of the hand. The date in the colophon reads: Ἔτους ͵ϛωλ′ ιδ′ ἰνδ(ικτι)ῶνος ιδ′. Translation: "In the year [AM] 6830 [= AD 1321/22], the fourteenth indiction."[22] But the year AM 6830 was in the fifth indiction, not in the fourteenth. Such discrepancies are not uncommon in Greek manuscripts. In such cases the usual scholarly practice is to date a manuscript by the indiction, under the presumption that it was

20. On the "Epirotan traditional style" and Ann Arbor, Mich. MSS 17 and 28, see Annaclara Cataldi Palau, "The Burdett-Coutts Collection of Greek Manuscripts: Manuscripts from Epirus," *Codices manuscripti* 54/55 (2006): 31–57 and pls. 1–23, esp. 33f., 37f.,41f., and figs. 7–9, 14–15.

21. Ibid., 34f. and figs. 1–23.

22. To convert an *anno mundi* date into an *anno Domini* date (or a common era date) one has to subtract 5508 from *anno mundi*. Because the Byzantine year began on September 1, one has to subtract 5509 from *anno mundi* if a manuscript was executed after September 1. Because our scribe did not indicate the month of the manuscript's execution, I indicated two possible dates.

easier for the scribe to remember a correct indiction than a year. The years with the fourteenth indiction closest to AD 1321/22 are 1315/16 (,ϛωκδ′) and 1330/31 (,ϛωλθ′). The latter date seems more plausible; it is likely that the scribe omitted theta by mistake.

MARGINALIA/GLOSSING/NOTES: A few lectionary notes in margins by the scribe and by a later hand.

BINDING: The binding is English, by Joseph Zaehnsdorf (1816–86); gilt-stamped red morocco leather.[23]

ORIGIN AND PROVENANCE: MS Gruber 52 was most likely executed in 1330/31. The manuscript's decoration and script are similar to those in many manuscripts produced in Epiros, which thus is the most probable place of this Lectionary's production. Its provenance is not known.

BIBLIOGRAPHY: De Ricci, 1:692, no. 9; Clark, 93f. and pl. XIX (with previous bibliography; attributes MS to s.xii–xiii).

23. This information is provided by Clark, 93.

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MS GRUBER 53

Lectionary of the Gospels, incomplete (Gregory-
80 Aland *l* 1624)
s.xi[1]

CONTENTS:[24]

1. fols. 1r–24v: The Menologion, incomplete (September through December 20 only). Cf. Gregory, *Textkritik*, 1:365–86.
2. fols. 25r–29r: Readings for the Vigils (Παννυχίδες). Cf. Gregory, *Textkritik*, 1:361.
3. fols. 29v–54v: Readings from the Gospel of Luke (Saturday and Sunday only). Cf. Gregory, *Textkritik*, 1:353–61.
4. fols. 54v–86v: Readings for Holy Week (Ἡ ἁγία καὶ μεγάλη ἑβδομάς). Cf. Gregory, *Textkritik*, 1:362.
5. 87r–115r: The Twelve Passion readings (Πάθη). Cf. Gregory, *Textkritik*, 1:363.
6. fols. 115v–139v: Readings for Good Friday (for the Hours and the Liturgy) and Holy Saturday (Ὧραι). Cf. Gregory, *Textkritik*, 1:363.
7. fols. 140r–141v and 158r–161r: Eleven morning Resurrection readings (Ἑωθινά). Cf. Gregory, *Textkritik*, 1:364.
8. fols. 142r–157v: Readings for various occasions (Ἀναγινωσκόμενα).

Fol. 161v: blank.

9. fols. 162r–197v: Readings from the Gospel of Matthew (Saturday and Sunday only). Cf. Gregory, *Textkritik*, 1:347–53.

PHYSICAL DESCRIPTION: Parchment, fols. 197; modern brownish paper fly-leaves, blank, one at each end; 260–262 x 210–217 mm. (two cols.; written surface 175–180 x 145–

24. The beginning section of the lectionary (readings from the Gospel of John) is missing. The order of the other sections was mixed up during binding.

150 [60 + 25 +60–65] mm.). The text is written in 20 lines with interlinear space 8 mm. Ruling pattern is Sautel-Leroy 00C2 (ruling system is Sautel-Leroy 9). There are twenty-five misbound quires, collation: 1^8 (-3, with loss of text) 2^8 (-2, 4, with loss of text) $3–25^8$. Original quire signatures are missing; several signatures are by later hands, one in light brown ink on fol. 17r in the middle of the bottom margin (λε′ = 35), and others are in the upper right corner in black ink. Parchment is of mediocre quality, thick, warped; ivory (flesh side) and yellowish (hair side). Folios are soiled, with several water stains. The manuscript evidently was heavily used. Ink is light and medium brown.

SCRIPT: One scribe, anonymous. The script is medium-sized, almost vertical, clear early *Perlschrift* adapted for liturgical use. Some letters indicate a date earlier than the middle of the eleventh century—for example, kappa consists of two parts; majuscule zeta is enlarged; and majuscule psi has a small horizontal bar crossing the vertical stroke. There are many flourishes in the bottom margin. The scribe wrote major titles in epigraphic distinguishing majuscules applying liquid gold on top of magenta ink. Ekphonetic notation is in magenta ink throughout the manuscript. Similar scripts are found in Athens, National Library of Greece, MS 2209, executed by the scribe-monk Theodoros in 1018; Meteora, Monastery of the Metamorphosis (Transfiguration), MS 547, which was attributed to the twelfth century but clearly should be reattributed to the eleventh century; and Patmos, Monastery of St. John the Theologian, MS 76, executed in 1038.[25]

25. On Athens MS 2209, see *CDIGM,* 1:18, cat. no. 42 and 2: fig. 82; on Meteora MS 547, see Demetrios Z. Sophianos and Georgios Galavaris, Τὰ εἰκονογραφημένα χειρόγραφα τῶν μονῶν τῶν Μετεώρων, 2 vols. (Athens, 2007), 1:126–28 and 2:figs. 105–110; on Patmos MS 76, see *CDIGM,* 1:20, cat. no. 51 and 2:fig. 94.

DECORATION: The manuscript is decorated with narrow rectangular headpieces and delicately ornamented initials. Initials are executed in liquid gold over magenta ink. Most headpieces are outlined with a slim frame filled with liquid gold, and the narrow inner field is filled with dark blue pigment, or vice versa: a slim frame is filled with dark blue pigment, and the narrow inner field is filled with liquid gold. A headpiece on fol. 142r is ornamented with floral design on a gold background. The palette is dark rose, blue, green, and white. Identical or similar headpieces are found in the above-mentioned Meteora MS 547.

COLOPHON: None.

MARGINALIA/GLOSSING/NOTES: A few lectionary notes in margins by a later hand in black ink.

BINDING: German binding; light brown, black-speckled paper placed over cardboard.

ORIGIN AND PROVENANCE: Simple decoration indicates a probable monastic origin, but precise localization is not possible. Provenance is not known.

BIBLIOGRAPHY: De Ricci, 1:692, no. 10; Clark, 94f. (attributes MS to s.xiii).

MS GRUBER 56

Lectionary of the Gospels, beginning missing (Gregory-Aland *l* 1625)
s.xi^{ex}–xii^{in}

CONTENTS:

1. fols. 1r–28r: Readings from the Gospel of John (daily), beginning missing. Inc. mut. (fol. 1r): …] Εἰρήνη

ὑμῖν. … (John 20:19). Lacunae: between fols. 5v and 6r: Expl. mut.: … ὅπου ἦσαν οἱ μα[<θηταὶ> (John 20:19); Inc. mut.: …] καθὼς τιμῶσι τὸν πατέρα. … (John 5:23); between fols. 12v and 13r: Expl. mut.: … ἐν παρρησίᾳ εἶναι. εἰ ταῦτα [… (John 7:4); Inc. mut.: …] πόθεν ἐστίν· ὁ δὲ Χριστὸς … (John 7:27); between fols. 26v and 27r: Expl. mut.: … ὅταν γένηται πιστεύσητε [… (John 14:29); Inc. mut.: …] τὴν ἐμὴν ἣν δέδωκάς μοι … (John 17:24). Cf. Gregory, *Textkritik*, 1:344–47.

2. fols. 28v–81r: Readings from the Gospel of Matthew (daily). Lacuna between fols. 49v and 50r: Expl. mut.: … σημεῖον ἐκ τοῦ οὐρανοῦ [… (Matthew 16:1); Inc. mut.: <ἀπο>]λέσει αὐτήν ὃς δ' ἂν ἀπολέσῃ … (Matthew 16:25). Cf. Gregory, *Textkritik*, 1:347–53.
3. fol. 81r: Two lectionary notes by the scribe in Alexandrian majuscules. First note: No title. Inc.: Χρὴ γινώσκειν ὅτι τὸ εὐαγγέλιον τοῦτο τῆς Χαναναίας … ; Expl.: … Διὰ τὸ μηκύνεσθαι τὸ Πάσχ(α). Second note: No Title. Inc.: Δέον γινώσκειν … ; Expl.: … ὃ καλεῖται νέον ἔτος. Gregory, *Textkritik*, 1:353.
4. fols. 81r–147r: Readings from the Gospel of Luke (daily). Lacuna between fols. 128v and 129r: Expl. mut.: … ὅταν ἀναστῶσιν, τίνος αὐτῶν [… (Mark 12:23); Inc. mut.: … <καθί>]σας κατέναντι τοῦ γαζοφυλακίου … (Mark 12:41). Cf. Gregory, *Textkritik*, 1:353–61.
5. fols. 147r–151v: Readings for the Vigils (Παννυχίδες). Lacuna between fols. 151v and 152r: the end of Vigils and the beginning of Holy Week are missing. Expl. mut.: … φιλεῖς ἀσθενεῖ. ἀκούσας [… (John 11:4); Inc. mut.: …] ἔλαβον τὰ βαΐα τῶν φοινίκων … (John 12:13). Cf. Gregory, *Textkritik*, 1:361.
6. fols. 152r–162v: Readings for Holy Week (Ἡ ἁγία καὶ μεγάλη ἑβδομάς). Cf. Gregory, *Textkritik*, 1:362.
7. fols. 162v–178r: The Twelve Passion readings (Πάθη). Cf. Gregory, *Textkritik*, 1:363.
8. fols. 178r–186v: Readings for Good Friday (for the Hours and the Liturgy) and Holy Saturday (Ὧραι), end missing.

Expl. mut. (fol. 186v): … νυκτὸς ἐλθόντες […] (Matthew 28:13). Cf. Gregory, *Textkritik*, 1:363.

84 9. fols. 187r–237v: The Menologion, beginning missing. Inc. mut. (fol. 187r): …] ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν … (Luke 9:24). Cf. Gregory, *Textkritik*, 1:365–86.

10. fols. 238r–245r: Eleven morning Resurrection readings (Ἑωθινά). Cf. Gregory, *Textkritik*, 1:364.

11. fols. 245v–250v: Readings for various occasions (Ἀναγινωσκόμενα).

PHYSICAL DESCRIPTION: Parchment, fols. 250; no fly-leaves; 345 x 266–270 mm. (two cols.; written surface 228–232 x 170–180 [75–78 + 25 + 75–80 mm.]). The text is written in 25 lines with interlinear space 9 mm. Ruling pattern is Sautel-Leroy 32D2 (ruling system is Sautel-Leroy 1). There are thirty-three quires; collation: 1^8 (-1, 7, 8, with loss of text) 2^8 (-8, with loss of text) 3^8 4^8 (-7, 8, with loss of text) 5–6^8 7^8 (-8, with loss of text) 8–16^8 17^8 (-8, with loss of text) 18–19^8 20^8 (-8, with loss of text) 21^8 (-1, 2, with loss of text) 22–24^8 25^8 (-6, with loss of text) 26–32^8 33^6 (a ternion). Quires were signed by the scribe in the middle of the bottom margin of the first recto of each quire. In addition, some quires were marked with a crosslet in the middle of the top margin of the first recto. Parchment is of good quality, thick and medium thick, smooth, creamy-white (flesh side) and yellowish (hair side). Parchment of the last several quires is of lower quality, and some pages are almost entirely covered with dark hair follicles. There is some soiling and water damage at the beginning and end of the manuscript. The ink is medium brown and dark brown. Titles, initials, and all decoration are in magenta ink.

SCRIPT: One scribe, anonymous. The script is liturgical *Perlschrift* of the last quarter of the eleventh or the beginning of the twelfth century. The scribe is a highly skilled calligrapher, and his handwriting is medium-sized, rounded, and uniform. Some letters are enlarged but proportional.

Similar script is found in Paris, Bibliothèque nationale de France, MS Suppl. gr. 1262, executed by Ioannes Koulix in 1101 and Vatican City, Biblioteca Apostolica Vaticana, MS Vat. gr. 504, executed by Ioannes Khaldes in 1105.[26]

DECORATION: The manuscript is elegantly decorated with rectangular headpieces occupying the width of one column. The fields of the headpieces are filled with floral, vegetal and geometric patterns. The initials are decorated with knots and stylized vegetal motifs. No pigments were employed; all decoration was executed in light magenta ink, probably by the scribe himself.

COLOPHON: None.

MARGINALIA/GLOSSING/NOTES: Lection notes by the scribe are in the margins in magenta ink. A few lection notes by a later hand are in black ink. Modern notes in pencil (perhaps by Gruber) indicate the New Testament passages and lacunae.

BINDING: Eighteenth-century Greek binding; purple velvet over thick (11 mm.) grooved wooden boards. Boards are probably from the original binding. Original parchment pastedowns on both covers; the pastedowns have the same ruling pattern as all other folios in the manuscript. Five yellow metal (perhaps gilded silver) plaques are on the front cover, bearing portraits of the four Evangelists in the corners and a Crucifixion in the middle. Two broken metal clasps are attached to the back cover, and two metal pegs lie on the fore edge of the front cover. There are four metal bosses on the corners of the back cover. Endbands are bicolor and consist of alternating yellow and red threads.

26. On Paris Suppl. gr. 1262, see *CDIGM*, 1:37f., cat. no. 116 and 2:fig. 220. On MS Vat. gr. 504, see *RGK*, 1C:fig. 167, no. 313.

ORIGIN AND PROVENANCE: The liturgical *Perlschrift* and the light magenta ink that was used for the decoration indicate the end of the eleventh or the beginning of the twelfth century as the probable date of the manuscript's execution. The lectionary lacks ekphonetic notation and does not have signs of extensive use, such as soiling at the bottom corners from turning pages, and wax stains from candles. These unusual traits indicate that the manuscript was used for services only occasionally, if at all. It is not possible to establish where the manuscript was executed. The provenance of the manuscript is not known, before it was acquired by Gruber in 1913.

BIBLIOGRAPHY: De Ricci, 1:692, no. 11; Clark, 95f. (attributes MS to s.xii–xiii).

MS GRUBER 111

Lectionary of the Gospels, incomplete (Gregory-Aland *l* 304)
s.xiii²

CONTENTS:

1. fols. 1r–13v: Readings from the Gospel of John (daily), beginning missing. Inc. mut. (fol. 1r): …] ὅτι ἐν ἐμοὶ ὁ π(ατ)ὴρ κἀγὼ … (John 10:38). Cf. Gregory, *Textkritik*, 1:344–47.
2. fols. 13v–82v: Readings from the Gospel of Matthew (daily). Lacunae: between fols. 15v and 16r:[27] Expl. mut.: … ὁ βλέπων γυναῖκα πρὸς τὸ [… (Matthew 5:28); Inc. mut.: <ἐπι>]δώσει αὐτῷ; εἰ οὖν ὑμεῖς πονηροὶ …

27. Two folios in the manuscript have the number 16. They are marked as 16^1 and 16^2. On fol. 16^2 the scribe repeats the same text as on fol. 16^1, apparently by mistake.

(Matthew 7:10); between fols. 19v and 20r: Expl. mut.: … ἀμὴν λέγω ὑμῖν [… (Matthew 10:15); Inc. mut.: <μᾶ>] λλον τὸν δυνάμενον … (Matthew 10:28); between fols. 35v and 36r: Expl. mut.: … καὶ ἐγερθεὶς ἀπῆλθεν [… (Matthew 9:7); Inc. mut.: …] βαπτιστοῦ. καὶ λυπηθεὶς … (Matthew 14:8); between fols. 37v and 38r: Expl. mut.: … ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑ[<πὲρ> (Matthew 10:37); Inc. mut.: <προσέ>]χειν δὲ ἀπὸ τῆς ζύμης (Matthew 16:11); between fols. 69v and 70r: Expl. mut.: καὶ ἐγένετο γαλήνη μεγάλη. καὶ εἶπεν αὐ[<τοῖς> (Mark 4:40); Inc. mut.: …] ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους … (Mark 5:13); between fols. 77v and 78r: Expl. mut.: … Ἐκ τοῦ κατὰ Ματθαῖον. Τῳ καιρῷ ἐκεῖνῳ [*sic*]. νομικὸς τις [… (not found in Matthew); Inc. mut.: <πο>]λλὰ ποιεῖτε … (Mark 7:13). Cf. Gregory, *Textkritik*, 1:347–53. 87

3. fols. 82v–144r: Readings from the Gospel of Luke (daily). Lacuna between fols. 142v and 143r: Expl. mut.: … Ἐκ τοῦ κατὰ Ματθαῖον. Εἶπεν ὁ Κ(ύριο)ς προσέχετε τὴν ἐλεη [(not found in Matthew); Inc. mut.: …] τοῖς σάββασιν διὰ τῶν σπορίμων … (Matthew 12:1). Cf. Gregory, *Textkritik*, 1:353–61.
4. fols. 144v–153v: Readings for the Vigils and Lent (Παννυχίδες-Νηστεῖαι). Cf. Gregory, *Textkritik*, 1:361.
5. fols. 153v–178v: Readings for Holy Week (Ἡ ἁγία καὶ μεγάλη ἑβδομάς). Lacunae between fols. 154v and 155r: Expl. mut.: … ἦν ἐπ᾽ αὐτῷ γεγραμμένα καὶ [… (John, 12:16); Inc. mut.: …] ὅτι κλείετε τὴν βασιλείαν … (Matthew 23:13); between fols. 174v and 175r: Expl. mut.: … θεωρεῖτέ με, ὅτι ἐ[<γὼ> (John 14:19); Inc. mut.: …] Ἄφες ἴδωμεν εἰ ἔρχεται Ἠλίας … (Matthew 27:49). Cf. Gregory, *Textkritik*, 1:362.[28]
6. fols. 178v–186v: Readings for Good Friday (for the Hours and the Liturgy) and Holy Saturday (Ὧραι). Cf. Gregory, *Textkritik*, 1:363.

28. The Twelve Passion readings (Πάθη) are all missing.

7. fols. 187r–216v: The Menologion. Cf. Gregory, *Textkritik*, 1:365–86.
88 8. fols. 216v–219v: Readings for various occasions (Ἀναγινωσκόμενα).
9. fol. 219v: Beginning of the morning Resurrection readings (Εωθινά). Almost the entire text of Εωθινά is missing. Expl. mut.: … βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ π(ατ)ρ(ὸ)ς καὶ τοῦ υἱοῦ [… (Matthew 28:19). Cf. Gregory, *Textkritik*, 1:364.

PHYSICAL DESCRIPTION: Oriental paper, fols. 219, no flyleaves; 242–245 x 165–172 mm. (one col.; written surface 170–178 x 115 mm.). The text is written in 24–28 lines with interlinear space 6–7 mm. Faint ruling (Sautel-Leroy 20D1) is on each verso. I was not able to collate this manuscript, because many leaves were glued together and the sewing was exposed irregularly. Oriental paper is medium thick, brownish, soft and fuzzy upon touch. Chain and laid lines are indiscernible. Organic material (plant fiber) is visible against the light. All folios were afflicted by mold and water, especially on the top. Ink is medium brown.

SCRIPT: Three scribes executed the manuscript: scribe I, fols. 1r–39v and 83r–175v; scribe II, fols. 40r–82v; scribe III, fols. 176r–219v. Ink is dark brown. All three scribes employed vertical, rounded, and stiff archaizing script, which is not particularly calligraphic. A script similar to that of the second scribe is found in London, British Library, Add. MS 40754, executed in 1255/56 by the lector (minor cleric) Georgios Soudarios.[29]

DECORATION: The manuscript is simply decorated with a few narrow interlace division bars and pen-ornamented initials; all decoration was executed in bright red ink. On

29. See Turyn, *Dated Greek Manuscripts*, 17–19 and pl. 6.

fol. 216v (beginning of Readings for various occasions) an interlace ornament forms a narrow headband with snake heads used as finials.

COLOPHON: None.

MARGINALIA/GLOSSING/NOTES: There are two eighteenth- or nineteenth-century ownership notes in modern Greek on the front cover pastedown. The notes were written by different hands, and both notes have many spelling mistakes. One note states that the manuscript belonged to the monastery of St. John the Baptist (Prodromos) in "Kilanios" (perhaps Kyllini in Peloponnese). The second and later note states that the manuscript belonged to the convent of Holy Theotokos and Virgin Mary. Both notes end with threats of punishment to anyone who might steal the book (such threats are often found in monastic ownership notes and colophons).

BINDING: Plain canvas cloth over thick (14 mm.) wooden boards (according to Clark, canvas and boards are original).[30] Endbands are plain. Original oriental paper pastedowns are on both covers. Remains of metal anchors, braided threads, and leather fasteners are on the back cover; the front cover pegs are missing.

ORIGIN AND PROVENANCE: The archaizing writing style of the three scribes and the use of oriental paper as support material indicate the second half of the thirteenth century as the most likely date of MS Gruber 56's execution. By the beginning of the fourteenth century Byzantine scribes had abandoned oriental paper and began using Western paper with watermarks and discernible laid and chain lines. The Western paper was of a higher quality and easier to write

30. Clark, 96.

upon. The manuscript was probably executed in a provincial monastic scriptorium.

90 In the eighteenth or nineteenth century the manuscript belonged to the monastery of St. John the Baptist (Prodromos) in "Kilanios" (perhaps Kyllini in Peloponnese) and later belonged to the convent of Holy Theotokos and Virgin Mary. The provenance of the manuscript is not known.

BIBLIOGRAPHY: De Ricci, 2:addenda for p. 693; Clark, 96f. (attributes MS to s.xiv).

MS GRUBER 114

The Four Gospels (Gregory-Aland 2426)
Thessaloniki (?), s.xiii$^{4/4}$–xiv^{in}

CONTENTS:

1. fols 1r–2v, lns. 1–8: Letter of Eusebios to Karpianos. Title (fol. 1r): Ὑπόθεσις τῆς τῶν κανόνων ἐκθέσεως. Εὐσέβιος Καρπιανῷ ἀγαπητῷ ἀδελφῷ ἐν Κ(υρί)ῳ χαίρειν. Inc. (fol. 1r): Ἀμμώνιος μὲν ὁ Ἀλεξανδρεὺς … ; Expl. (fol. 2v): … λέγοντας αὐτοὺς εὑρήσεις. Ἔρρωσο ἐν Κ(υρί)ῳ τιμιώτατε. *NTG*, 84*–85*.
2. fol. 2v, lns. 9–22: Preface to the Four Gospels. No title. Inc.: Τέσσαρες μὲν εἰσὶν οἱ εὐαγγελισταὶ … ; Expl.: … μετέφρασε τοῦτο Ἰω(άννης) ἀπὸ τῆς ἑβραΐδος γλώττης εἰς τὴν ἑλληνίδα ὡς λέγουσιν ἐν τῇ Ἰουδαίᾳ γῇ. Not published.
3. fols. 3r–4r: List of chapter titles for Matthew (1–68). Title (fol. 3r): Τοῦ κατὰ Ματθαῖον εὐαγγελίου τὰ κεφάλαια. Inc. (fol. 3r): α′ Περὶ τῶν μάγων. Expl. (fol. 4r): ξη′ Περὶ τῆς αἰτήσεως τοῦ Κυριακ(οῦ) σώμ(α)τ(ος). Soden, 1.1:405–7.
4. fols. 4v–9r: Canon tables. *NTG*, 85*–89*.

Fols. 9v–10r: blank.
Fol. 10v: full-page miniature of the Evangelist Matthew.

5. fols. 11r–109v: The Gospel of Matthew. Title (fol. 11r): Εὐαγγέλιον κατὰ Ματθαίον [*sic*].[31] Inc. (fol. 11r): Βίβλος γενέσεως Ἰ(ησο)ῦ Χ(ριστο)ῦ υἱοῦ Δα(υΐ)δ … ; Expl. (fol. 109v): … ἕως τῆς συντελείας τοῦ αἰῶνος. Ἀμήν. *NTG*, 1–87. 91
6. fols. 110r–111r, lns. 1–5: List of chapter titles for Mark (1–48). Title (fol. 110r): Τὰ κεφάλαια τοῦ κατὰ Μάρκον εὐαγγελίου. Inc. (fol. 110r): α′ Περὶ τοῦ δαιμονιζομένου. Expl. (fol. 111r): μη′ Περὶ τῆς αἰτήσεως τοῦ σώματος τοῦ Κ(υρίο)υ. Soden, 1.1:407–9.
7. fol. 111r, lns. 6–8: Preface to the Gospel of Mark. No title. Full text: Μάρκος δὲ μετὰ δέκα ἔτη τῆς ἀναλήψε(ως) παρὰ Πέτρου διδαχθεὶς ἐν τῇ Ῥώμῃ συνεγράψατο τὸ εὐα(γγέλιον). Not published.

Fol. 111v: full-page miniature of Mark.

8. fols. 112r–174v: The Gospel of Mark. Title (fol. 112r), written in the shape of a cross: Εὐαγγέλιον κατὰ Μάρκον. Inc. (fol. 112r): Ἀρχὴ τοῦ εὐαγγελίου Ἰ(ησο)ῦ Χ(ριστο)ῦ Υἱοῦ τοῦ Θ(εο)ῦ ὡς γέγραπται … ; Expl. (fol. 174v): … διὰ τῶν ἐπακολουθούντων σημείων. Ἀμήν. *NTG*, 88–149.
9. fols. 175r–177r, ln. 1: List of chapter titles for Luke (1–83). Title (fol. 175r): Τὰ κεφάλαια τοῦ κατ(ὰ) Λουκᾶν εὐαγγελί(ου). Inc. (fol. 175r): α′ Περὶ τῆς ἀπογραφῆς; Expl. (fol. 177r): πγ′ Περὶ τοῦ Κλεόπα. Soden, 1.1:409–11.
10. fol. 177r, lns. 2–4: Preface to the Gospel of Luke. No title. Full text: Λουκὰς [*sic*] δὲ μετὰ πεντεκαίδεκα γράψας πρὸς Θεόφιλον Ἀντιοχέα συγκλιτικὸν. Διατρίβον ὁ Λουκὰς [*sic*] ἐν Ἱεροσολύμοις. Not published.

Fol. 177v: full-page miniature of Luke.

11. fols. 178r–284v: The Gospel of Luke. Title (fol. 178r): Εὐαγγέλιον κατὰ Λουκᾶν. Inc. (fol. 178r): Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι … ; Expl. (fol.

31. The title is written in a cruciform shape inside a quatrefoil field of a square headpiece.

284v): … αἰνοῦντες καὶ εὐλογοῦντες τὸν Θ(εό)ν. Ἀμήν. *NTG*, 150–246.

92 12. fols. 285r–286r: Preface to the Gospel of John. No title. Inc. (fol. 285r): Ἰστέον ὅτι Ἰω(άννης) ὁ θεολογικώτατο(ς) ἐν Πάτμῳ τῇ νήσῳ … ; Expl. (fol. 286r): … Καὶ διατοῦτο δοκοῦσιν, ἔν τισι διαλλάττειν. Not published.

13. fol. 286v: List of chapter titles for John (1–18). Title: Τοῦ κατ(ὰ) Ἰω(άννην) εὐαγγελίου τὰ κεφάλαι(α). Inc. α′ Περὶ τοῦ ἐν Κανᾶ γάμου; Expl.: ιη′ Περὶ τῆς αἰτήσεως τοῦ κυριακοῦ σώματ(ος). Soden, 1.1:411.

Fol. 287r: blank.

Fol. 287v: full-page miniature of John.

14. fols. 288r–362v: The Gospel of John, end missing. Title (fol. 233r): Εὐαγγέλιον κ(α)τ(ὰ) Ἰω(άννην). Inc. (fol. 288r): Ἐν ἀρχῇ ἦν ὁ λόγος … ; Expl. mut. (fol. 362v): … κ(αὶ) εἶπεν, Κ(ύρι)ε, τίς ἐστιν ὁ παρα[<διδούς> (John 21:20). *NTG*, 247–319.

PHYSICAL DESCRIPTION: Parchment, fols. 362; one modern marbled paper fly-leaf at the end of the manuscript, blank; 151–153 x 103–110 mm. (one col.; written surface 102–107 x 65 mm.). The text is mainly written in 20 lines; occasionally in 18 and 21 lines, with interlinear space 5 mm. Ruling patterns are Sautel-Leroy 44D1 and 44C1 (ruling system Sautel-Leroy 1). There are forty-four quires plus a quinion at the beginning of the manuscript with prefatory material, which was not signed by the scribe; collation: 1–44^{8}. Quires signed α′-μγ′ by the scribe in the upper right corner of the first recto and in the lower right corner of the last verso of each quire (some signatures were cropped during binding). The scribe made an unusual mistake: quire signature ιε′ was used twice, for the fifteenth and sixteenth quires. Parchment is of good quality, thin and medium thin, smooth, somewhat warped, ivory (flesh side) and yellow (hair side). The last four folios are mutilated at the margins, and the very end of the Gospel of John is lost (the manuscript ends at John 21:20). There are a few water and wax stains and some

soiling, but generally the manuscript is in a very good condition. Ink is medium brown for the text and pale pinkish-beige for the marginal lectionary apparatus.

SCRIPT: One scribe, who did not leave his name, but whose colophon may have been lost together with the end of the manuscript. The script is small-sized, elegant, and calligraphic archaizing script of the "Hagiopetrites style." Some letters are enlarged, such as "beach-ball" theta, majuscule kappa and epsilon, and zeta in the shape of the numeral "3." Majuscule delta has a distinctive elongated and upper stroke, bent downward. The Letter of Eusebios and the chapter titles were written in vertical Alexandrian majuscules. The text on fols. 1r, 283r, 307r, 314v, and 315r was re-inked with dark brown (almost black) ink. Notably, the archaizing script of MS Gruber 114 is similar to that of the famous Thessalonican scribe and illuminator, Theodore Hagiopetrites, whose career spanned 1277–1307 (according to his signed and dated manuscripts).[32] Quite possibly the anonymous scribe of MS Gruber 114 also worked at Thessaloniki in the same period.

DECORATION:[33] The manuscript is illuminated with four full-page portraits of the Evangelists Matthew (fol. 10v), Mark (fol. 111v), Luke (fol. 177v), and John (fol. 287v). The miniatures are contemporaneous with the manuscript because they are not painted on inserted leaves of parchment, but each is an integral part of an original quire. The Evangelists are portrayed seated on red cushions. Each minia-

32. On Theodore Hagiopetrites, see Robert S. Nelson, *Theodore Hagiopetrites: A Late Byzantine Scribe and Illuminator*, 2 vols. (Vienna, 1991).

33. More detailed description and analysis of MS Gruber 114's decoration can be found in my article "An Illuminated Manuscript Newly Attributed to the Circle of Theodore Hagiopetrites," *Nea Rhome* 6 (2009): 465–76.

ture has a narrow red frame with four red and green finials. Another frame, a thin black line, fits inside the gold background. Matthew is wearing a dark green tunic and a dark gray himation. He holds on his lap a scroll inscribed with the beginning of his Gospel. On a small desk, painted ochre, there are a knife and a double inkpot that holds red and brown ink. In the background on the right there are buildings painted in lavender and magenta. There is an inscription in red ink: "Ὁ ἅγιος Ματθαῖος" ("Saint Matthew"). The lower left corner of the miniature and Matthew's body are extensively flaked, but the face is well preserved. The Evangelist Mark is wrapped in a dark green himation. His red tunic is visible only at the bottom. Buildings are painted in the same colors as in the first miniature. The Evangelist Luke is wearing a dark green tunic and a dark purple himation; in addition, a dark red piece of fabric covers his left shoulder and wraps around his left leg and right ankle. The Evangelist John is wearing a dark green tunic and a dark purple himation. The composition of MS 114's miniatures, the poses of the Evangelists with their stout bodies and bulky garments, and the fanciful but architecturally unsound structures point to the early Palaeologan style, which is also called by art historians "the volume style."[34]

The Eusebian canon tables, headpieces, and initials of MS 114 were executed in pale brownish ink, and no colors were employed. The lack of colors suggests that this part of the decoration was executed by the scribe himself. Further evidence is provided by the initials: the first lines of the text of a Gospel closely follow the outline of the opening

34. On the early Palaeologan style, see Hans Belting, *Das illuminierte Buch in der spätbyzantinischen Gesellschaft* (Heidelberg, 1970); Hugo Buchthal, "Toward a History of Palaeologan Illumination," in *The Place of Book Illumination in Byzantine Art,* ed. Kurt Weitzmann, et al. (Princeton, 1975); Hugo Buchthal and Hans Belting, *Patronage in Thirteenth-Century Constantinople: An Atelier of Late Byzantine Book Illumination and Calligraphy* (Washington, D.C., 1978); and Nelson, *Theodore Hagiopetrites*.

initial, which indicates that the scribe executed the headpieces and initials first and then began to copy the text of the Gospels. The first headpiece is pi-shaped and has been repainted by a later hand. A trace of the original headpiece in pale pinkish-beige ink is visible. Each Gospel opens with a square headpiece (67 x 68 mm.; 67 x 70 mm.; 72 x 73 mm.; and 66 x 64 mm. respectively), which was executed in pale pinkish-beige ink. Inside each headpiece is a blank quatrefoil, where the scribe placed Gospel titles in a cruciform manner. Fields around the quatrefoil are filled with palmettes and vegetal motifs; the ornament of the second headpiece includes a bird in the lower right corner. Initials are pen-floriated.

The decoration of the canon tables and headpieces bears no resemblance to the miniatures in palette and technique, which is evidence that the artist was not the scribe of the manuscript. Moreover, the quality of the two types of decoration is quite different. The scribe seemed to be an unskilled illuminator who did not use any pigment and executed his part of decoration in a pale brownish ink. The anonymous miniaturist, on the other hand, displayed considerable technical skill and sense of proportion, although not quite equal to those of Constantinopolitan artists.

The headpieces and miniatures of MS Gruber 114 resemble those in manuscripts executed by Theodore Hagiopetrites. But Theodore did not produce the miniatures; different illuminators collaborated with the scribe, according to Robert Nelson.[35] The same model of collaboration was probably used in the production of MS Gruber 114.

COLOPHON: None.

MARGINALIA/GLOSSING/NOTES: Chapter numbers and titles, as well as the lectionary apparatus, were written in the

35. Nelson, *Theodore Hagiopetrites,* 1:98.

margins by the scribe himself in pale red ink. Some ἀρχή and τέλος and a few lection notes are in black ink, probably by the same hand that re-inked several folios.

BINDING: The nineteenth-century binding is bright blue blind-stamped calf leather over wooden boards. The front and back covers have identical ornaments: a blind-stamped floral border with a large cross in the middle. Both crosses are floriated around the edges. Both pastedowns consist of dark red-yellow-blue marbled paper; the same marbled paper was used for the fly-leaf at the end of the manuscript. There are four gold-stamped decorative division bars on the spine with gold lettering: "ΙΕΡΟΝ ΕΥΑΓΓΕΛΙΟΝ" ("The Holy Gospel"). The manuscript is sewn at five stations, with endbands of alternating yellow and white threads. The fore-edges are mottled-painted with purple pigment.

ORIGIN AND PROVENANCE: The manuscript was very probably executed in the last quarter of the thirteenth century or the beginning of the fourteenth century, quite possibly in Thessaloniki. The provenance of the manuscript is not known.

BIBLIOGRAPHY: De Ricci, 2:addenda for p. 693; Clark, 97f. and plate XX (attributes MS to s.xii); Nadezhda Kavrus-Hoffmann, "An Illuminated Manuscript Newly Attributed to the Circle of Theodore Hagiopetrites," *Nea Rhome* 6 (2009): 465–76.

MSS GRUBER 119 + 120 + 54

The Four Gospels, incomplete (Gregory-Aland 2389)
s.xi

CONTENTS:[36]

MS Gruber 119:

1. fols. 1r–51v: The Gospel of Mark. Title (fol. 1r): Εὐαγγέλιον τὸ κατὰ Μάρκον. Inc. (fol. 1r): Ἀρχὴ τοῦ εὐαγγελίου Ἰ(ησο)ῦ Χ(ριστο)ῦ Υἱοῦ τοῦ Θ(εο)ῦ ὡς γέγραπται … ; Expl. (fol. 51v): … διὰ τῶν ἐπακολουθούντων σημείων. Ἀμήν. *NTG*, 88–149.
2. fol. 52r: scribal colophon (see below).
3. fols. 52v–54v: List of chapter titles for Luke (1-83). Title (fol. 52v): Κεφάλαια τοῦ κατὰ Λουκᾶν εὐα(γγελίου). Inc. (fol. 52v): α′ Περὶ τῆς ἀπογραφῆς; Expl. (fol. 54v): πγ′ Περὶ τοῦ Κλεόπα. Soden, 1.1:409–11.

MS Gruber 120:

1. fols. 1r–86r: The Gospel of Luke. Title (fol. 1r): Εὐαγγέλιον τὸ κατὰ Λουκᾶν. Inc. (fol. 1r): Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι … ; Expl. (fol. 86r): … αἰνοῦντες καὶ εὐλογοῦντες τὸν Θ(εό)ν. Ἀμήν. *NTG*, 150–246.
2. Subscription to the Gospel of Luke (full text): Τῶν λόγων Λουκᾶ τέλος τοῦ Θεηγόρου. Τὸ κατὰ Λουκᾶν εὐαγγέλιον συνεγρά(φη) ὑπ᾽ αὐτοῦ μετὰ χρόνους δεκαπέντε τῆς τοῦ Χ(ριστο)ῦ αναλήψεως. Not published. Cf. Soden, 1.1:298f.
3. fol. 86v: List of chapter titles for John (1–18). Title: Τοῦ κατὰ Ἰωάννην εὐαγγελίου τὰ κ<εφάλαια>. Inc. α′ Περὶ τοῦ ἐν Κανᾶ γάμου; Expl. ιη′ Περὶ τῆς αἰτήσεως τοῦ κυριακοῦ σώματος. Soden, 1.1:411.

36. The Gospel of Matthew is missing.

MS Gruber 54:

1. fols. 1r–60r: The Gospel of John. Title (fol. 1r): entirely flaked. Inc. (fol. 1r): Ἐν ἀρχῇ ἦν ὁ λόγος … ; Expl. (fol. 60r): … χωρῆσαι τὰ γραφόμενα βιβλία. Ἀμήν. Lacuna between fol. 55v and 56r: Expl. mut.: … Πιλᾶτον ἵνα κατεαγῶ[<σιν>; Inc. mut: …] οὖν ὁ Πέτρος καὶ ὁ ἄλλος … (John 19:31–20:3). *NTG*, 247–319.
2. fol. 60r: scribal invocation: Δόξα σοὶ Κύριε πάντων ἔνεκε [*sic*].
3. fols. 60v–61r: Unidentified verses (not in *TLG* or Folleri, *Initia hymnorum*). No title. Inc.(fol. 60v): Ὁ τῆς Ἐδὲμ κῆπος μὲν ὀλβίως ὅλον [*sic*] … ; Expl. (fol. 61r): … εἰς τοῦ [*sic*] σύμπαντας αἰῶνας τῶν αἰῶνων [*sic*].

Fol. 61v: scribal colophon (see below).

Fol. 62r–v: Fly-leaf, bound upside-down): Septuaginta, Numeri (a fragment taken from a tenth-century manuscript). Inc. mut. (fol. 62r): …] τῷ Φουα δῆμος ὁ Φουαϊ· … ; Expl. mut. (fol. 62v): … ἐπὶ τῷ στόματι αὐτοῦ εἰ[<σελεύσονται>. Septuaginta, *Numeri,* 26:19–27:21.

PHYSICAL DESCRIPTION:

MS Gruber 119: Parchment, fols. 54; two modern paper flyleaves, one at the beginning of the manuscript, and one at the end (with a partial watermark); 142 x 115 mm. (one col.; written surface 92–97 x 70–75 mm.). The text is written in 19–20 lines with interlinear space 5 mm. The ruling pattern is Sautel-Leroy C/D 44D1 (the ruling system is Sautel-Leroy 1). There are seven quires; collation: $1–5^8$ 6^6 (a ternion) 7^8. Quires were signed by the scribe in lower right corner of the last verso of each quire; many signatures were cropped during rebinding.

MS Gruber 120: Parchment, fols. 86; two modern paper flyleaves, one at the beginning of the manuscript, and one at the end; 142 x 115 mm. (one col.; written surface 92–97 x 70–75 mm.). The text is written in 19–20 lines with interlinear space 5 mm. The ruling pattern is Sautel-Leroy C/D 44D1

(the ruling system is Leroy 1). There are eleven quires; collation: $1–10^8$ 11^6 (a ternion; the second and fifth quire folios are singletons). Quire signatures are scribal, in the upper right corner of the first recto and in the lower right corner of the last verso; most signatures in the upper corners are cropped.

MS Gruber 54: Parchment, fols. 61; one parchment fly-leaf (numbered 62) at the end of the manuscript, which was taken from a different manuscript, and two modern paper fly-leaves, one at the beginning and one at the end of the manuscript; 142 x 115 mm. (one col.; written surface 92–97 x 70–75 mm.). The text is written in 19–20 lines with interlinear space 5 mm. Ruling pattern is Sautel-Leroy C/D 44D1 (ruling system is Sautel-Leroy 1). There are eight quires; collation: $1–6^8$ 7^8 (-8, with loss of text) 8^6 (a ternion). Quire signatures were cropped during binding. In all three parts of the manuscript the goat skin parchment is of mediocre quality, medium thick and thick, yellowish (flesh side) and yellow (hair side). Many folios are soiled and have wax stains. There are water stains on the top margin of several folios at the end of the manuscript. Ink is medium brown; ink flaked on several folios. Paper fly-leaves have a partially visible watermark at the top inner corner, as is common in small in-octavo manuscripts. Only a small arc is visible, and I was not able to identify the watermark.

SCRIPT: One scribe, monk Nikolaos. His script is small-sized, slightly inclined to the right, *Perlschrift* of the eleventh century. Similar script is found in Vatican City, Biblioteca Apostolica Vaticana, MS Vat. gr. 414, executed by the scribe Elias in 1021.[37] Verses on fols. 60v–61r are written in red ink in small-sized, vertical semi-majuscules, similar to Alexandrian majuscules. Script on the parchment fly-leaf is similar

37. See *RGK*, 1C:fig. 106, no. 198.

to *minuscule bouletée* and can be attributed to the middle or the third quarter of the tenth century.

DECORATION:

MS Gruber 119: One pi-shaped headpiece on fol. 1r, 73 x 40 mm. with a 50 x 28 mm. "gate." The headpiece is outlined with double red and blue frame. Decorative motifs are palmettes in circles, which are connected with lines, and floral/vegetal ornaments in the remaining fields, which are executed in blue, red, and olive-green on gold background. There are three large finials and two crosses on the top of the headpiece and small tear-drop finials at the bottom corners. Inside the headpiece is the Gospel's title in epigraphic majuscules and magenta ink. The first initial is entirely flaked. Very similar headpieces are found in Princeton, Princeton University Library, Garrett MS 6, attributed to the second half of the twelfth century. This date is almost surely too late for the small-sized *Perlschrift* of Garrett MS 6, which can be reattributed to the eleventh century.[38]

MS Gruber 120: One pi-shaped headpiece on fol. 1r, same as above.

MS Gruber 54: One pi-shaped headpiece on fol. 1r, same as above but extensively flaked.

COLOPHON:

MS Gruber 119: The scribal colophon is on fol. 52r, in large epigraphic majuscules, cruciform shape, and bright magenta ink: Τέρμα τῶν λόγων Μάρκου τοῦ θεοφθόγγου.

38. On Garrett MS 6, see Sofia Kotzabassi and Nancy Patterson Ševčenko with the collaboration of Don C. Skemer, *Greek Manuscripts at Princeton, Sixth to Nineteenth Century: A Descriptive Catalogue* (Princeton, 2010), 36–43 and pls. 52–61, esp. pls. 57 and 59.

Γραφέντα χειρὶ μοναχοῦ Νικολάου.[39] Translation: "The end of the Gospel of Mark, who voiced the words of God. Written by the hand of monk Nikolaos."

MS Gruber 54: The scribal colophon, partially erased, with the name of the scribe, monk Nikolaos, is on fol. 61v in large epigraphic majuscules.

MARGINALIA/GLOSSING/NOTES: Chapter numbers and titles, as well as lectionary equipment are in the margins (ἀρχή and τέλος are inserted in the text). They were executed by the scribe himself in dark magenta ink. On fol. 61v, in the bottom margin, there is a barely legible note in Latin or Italian, which I was not able to read.

BINDING:

MS Gruber 119: Semi-limp covers, consisting of plain parchment placed over pasteboards. There are paper pastedowns, probably of the sixteenth century, from the same stock of paper as the fly-leaves. The manuscript is sewn at five stations. There is a Latin title on the spine: "Evangelium Secundum Marcum graece" (The Gospel of Mark in Greek).

MS Gruber 120: Same binding as above. A Latin title is on the spine: "Evangelium Secundum Lucam" ("The Gospel of Luke").

MS Gruber 54: Same binding as above. Outer side of the back cover is in good condition; front cover and inner side of the back cover show worm damage; a water stain is on the front cover. A Latin title is on the spine: "Evangelium Secundum Ioannem" ("The Gospel of John").

39. The same wording is found in Princeton, Scheide Library, Scheide M 1: Kotzabassi and Ševčenko, *Greek Manuscripts at Princeton,* 199.

ORIGIN AND PROVENANCE: The manuscript was probably executed in the eleventh century in a monastic milieu. According to Clark, the three parts of this Gospel manuscript were acquired by Dr. Gruber at different times and from different sources. MS 119 (the Gospel of Mark) formerly belonged to Fridericus de Schennis.

BIBLIOGRAPHY: De Ricci, 1:692, nos. 5, 8, 7; Clark, 98f. and pls. XXI and LXIV (attributes MS to s.xi–xii).

MS GRUBER 121

The Four Gospels (Gregory-Aland 2388)
s.xiii$^{4/4}$–xiv^{in}

CONTENTS:

1. fols. 1r–64r: The Gospel of Matthew. Title (fol. 1r): Τὸ κατὰ Ματθαῖον ἅγιον εὐαγγέλιον. Κυριακὴ τῶν ἁγίων π(ατέ)ρων εὐα(γγέλιον). Inc. (fol. 1r): Βίβλος γενέσεως Ἰ(ησο)ῦ Χ(ριστο)ῦ υἱοῦ Δα(υῒ)δ … ; Expl. (fol. 64r): … ἕως τῆς συντελείας τοῦ αἰῶνος. Ἀμήν. Τέλος τοῦ κατὰ Ματθαῖον ἁγίου εὐαγγελίου. *NTG*, 1–87.
2. fols. 64v–65v: List of chapter titles for Mark (1–48). Title (fol. 64v): Τοῦ κατὰ Μάρκον εὐαγγελίου τὰ κεφάλαια. Inc. (fol. 64v): α′ Περὶ τοῦ δαιμονιζομένου. Expl. (fol. 65v): μη′ Περὶ τῆς αἰτήσεως τοῦ σώματος τοῦ Κ(υρίο)υ. Soden, 1.1:407–9.
3. fols. 66r–104v, lns. 1–17: The Gospel of Mark. Title (fol. 66r): Τὸ κατὰ Μάρκον ἅγιον εὐαγγέλιον. Inc. (fol. 66r): Ἀρχὴ τοῦ εὐαγγελίου Ἰ(ησο)ῦ Χ(ριστο)ῦ Υἱοῦ τοῦ Θ(εο)ῦ ὡς γέγραπται … ; Expl. (fol. 104v): … διὰ τῶν ἐπακολουθούντων σημείων. Ἀμήν. Τέλος τοῦ κατὰ Μάρκον ἁγίου εὐαγγελίου. *NTG*, 88–149.
4. fols. 104v–106v: List of chapter titles for Luke (1–83). Title (fol. 104v): Τοῦ κατὰ Λουκᾶν εὐαγγελίου τὰ κεφάλαια.

Inc. (fol. 104v): α′ Περὶ τῆς ἀπογραφῆς; Expl. (fol. 106v): πγ′ Περὶ τοῦ Κλεόπα. Soden, 1.1:409–11.

5. fols. 107r–172v, lns. 1–16: The Gospel of Luke. Title (fol. 107r): Τὸ κατὰ Λουκᾶν ἅγιον εὐαγγέλιον. Inc. (fol. 107r): Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι … ; Expl. (fol. 172v): … αἰνοῦντες καὶ εὐλογοῦντες τὸν Θ(εό)ν. Ἀμήν. Τέλος τοῦ κατὰ Λουκᾶν ἅγιον εὐαγγέλιον [*sic*]. *NTG*, 150–246.
6. fols. 172v–173r: List of chapter titles for John (1–18). Title: Τοῦ κατὰ Ἰωάννην εὐαγγελίου τὰ κεφάλαια. Inc.: α′ Περὶ τοῦ ἐν Κανᾶ γάμου; Expl.: ιη′ Περὶ τῆς αἰτήσεως τοῦ κυριακοῦ σώματος. Soden, 1.1:411.
7. fols. 173r–219v: The Gospel of John. Title (fol. 173r): Τὸ κατὰ Ἰω(άννην) ἅγιον εὐαγγέλιον. Inc. (fol. 173r): Ἐν ἀρχῇ ἦν ὁ λόγος … ; Expl. (fol. 219v): … χωρῆσαι τὰ γραφόμενα βιβλία. Ἀμήν. Τέλος τοῦ κατὰ Ἰωάννην, ἅγιον εὐαγγέλιον [*sic*].[40] *NTG*, 247–319.
8. fols. 220r–230r: Lectionary tables.

Fols. 230v–231r: blank.

Fol. 231v: originally blank; insignificant non-scribal scribbling.

PHYSICAL DESCRIPTION: Parchment, fols. 231; two original parchment fly-leaves (a union) at the beginning of the manuscript (unnumbered), blank;[41] 160–162 x 120–124 mm. (one col.; written surface 107–108 x 75–80 mm.). The text is written in 22 lines with interlinear space 5 mm. Ruling pattern is Sautel-Leroy G 12D1 (ruling system is Sautel-Leroy 1).[42] Pricking in the shape of small triangles is well preserved. There are thirty quires; collation: 1^8 $2–3^6$ (ternions)

40. The red ink of the last sentence has faded significantly and is barely legible. The three lines after this sentence (perhaps a prayer) have faded almost entirely and are not legible.

41. There is insignificant non-scribal scribbling (including the Greek alphabet) on the recto of the first fly-leaf, and the scribbling is flaked.

42. The ruling pattern G 12D1 is probably unique (it is not recorded in Sautel-Leroy), and Index G is very rare. See Sautel, *Répertoire de réglures*, 19.

4–16[8] 17[8] (-2, no loss of text) 18–29[8] 30[4] (a binion).[43] Quires are signed α′–λ′ by the scribe in the upper right corner of the first recto and in the lower right corner of the last verso of each quire. Parchment is of mediocre quality, thick and medium thick, smooth, warped, ivory (flesh side) and yellow (hair side). A goat-skin pattern is discernable on many folios, and hair follicles are visible on some folios. There are a few water and wax stains and some soiling. Ink is light to medium brown with a grayish tint. Ink of titles, chapter titles, and marginal apparatus is pale red.

SCRIPT: One scribe, anonymous. The script is small-sized, vertical archaizing minuscule ("Hagiopetrites style") of the last quarter of the thirteenth or the beginning of the fourteenth century. Similar script is found in London, British Library, Add. MS 29714, written by the scribe Ignatios in 1305/06.[44]

DECORATION: Each Gospel opens with a rectangular headpiece (75–80 x 10–17 mm.) and a pen-ornamented initial. The headpieces and initials are executed in pale red ink. The fields of the headpieces to Matthew, Mark, and John are filled with stylized vegetal ornaments, and the field of the headpiece to Luke is filled with a guilloche pattern. The headpiece to Matthew has a narrow interlace frame, large finials, and a cross on the top, constructed of interlace bars with the letters IC XC NI KA. A similar cross is on the top of the headpiece to Luke.

COLOPHON: None.

43. Folio 6 in the seventeenth quire is a singleton; there is a stub between folios 1 and 2 of the quire.

44. See Turyn, *Dated Greek Manuscripts*, 69f. and pl. 47.

MARGINALIA/GLOSSING/NOTES: Chapter numbers and titles, as well as lectionary equipment, were executed by the scribe himself in pale red ink and are placed in the margins.

BINDING: The binding is thin cloth over 6 mm.-thick wooden boards with deep grooves, the boards probably original. The manuscript is sewn at three stations. There are no pastedowns; holes in the boards are for the fasteners, which are missing.

ORIGIN AND PROVENANCE: MS Gruber 121 was most likely produced in a provincial monastic center. The provenance is unknown before the manuscript was acquired by Dr. Gruber circa 1920.

BIBLIOGRAPHY: De Ricci, 1:691, no. 2; Clark, 99f. (attributes MS to s.xii).

MS GRUBER 122

The Four Gospels, fragment (Gregory-Aland 1826)
s.xiii$^{4/4}$–xiv^{in}

CONTENTS:

1. fols. 1r–20v (lns. 1–10.5), 21v (lns. 11–19)–23r (lns. 1–10.5), 23r (lns. 17–19)–24v: The Gospel of Matthew, fragment. No title. Inc. mut. (fol. 1r): …] καὶ στ(αυ)ρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται … (Matthew, 20:19); Expl. mut. (fol. 24v): … οἱ δὲ ἀρχιερεῖς […. (Matthew, 26:59). *NTG*, 56–79.
2. fols. 20v (lns. 11–19)–21v (ln. 10.5): inserted *pericope* "Washing of the Feet" (νιπτήρ) from the Gospel of John. No title. Inc.: (fol. 20v, ln. 11): …] εἰδὼς ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατὴρ … (John 13:3); Expl. (fol. 21v, ln. 10.5): … μακάριοί ἐστε ἐὰν ποιῆτε αὐτά […. (John, 13:17). *NTG*, 294f.

3. fol. 23r (lns. 11–17.5): inserted *pericope* from the Gospel of Luke. No title. Inc.: …] ὤφθη δὲ αὐτῷ ἄγγελος … (Luke, 22:43); Expl. … καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς [… (Luke, 22:45). *NTG*, 235.

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PHYSICAL DESCRIPTION: Parchment, fols. 24; two modern paper fly-leaves, blank, one at each end of the manuscript; 90–92 x 76–78 mm. (one col.; written surface 65 x 52–55 mm.). The text is written in 19 lines with interlinear space 3 mm. Ruling pattern is Sautel-Leroy 22D1 (ruling system is Sautel-Leroy 1). There are three quires; collation: 1–3[8]. Quires signed η′-ι′ by the scribe in the lower left corner of the first recto and in the lower right corner of the last verso of each quire. The signatures indicate that these three quires were the eighth, ninth, and tenth in the original manuscript. Parchment is of mediocre quality, medium thick, warped, yellowish (flesh side) and yellow (hair side), with some soiling. Ink is light brown with a grayish tint.

SCRIPT: One scribe, anonymous. The script is tiny, clear, vertical archaizing minuscule ("Hagiopetrites style") of the last quarter of the thirteenth or beginning of the fourteenth century, a good imitation of eleventh-century *Perlschrift*. Similar script is found in London, British Library, Add. MS 39597 (scribe A), which was executed by several scribes in 1271/72.[45]

DECORATION: None.

COLOPHON: None.

MARGINALIA/GLOSSING/NOTES: A short non-scribal lection note in charcoal ink at the bottom margin of fol. 19r.

45. See Turyn, *Dated Greek Manuscripts*, 20–23 and pl. 8a.

BINDING: The covers are semi-limp: mottled white/charcoal/green paper placed over pasteboards. The pastedowns are modern paper. There is a small piece of paper from a sales catalogue printed in Italian (where the manuscript is attributed to the twelfth century) glued to the inside of the front cover. The manuscript is sewn at three stations.

ORIGIN AND PROVENANCE: MS 122 was most likely produced in a provincial monastic center. The provenance is unknown before the manuscript was acquired by Dr. Gruber circa 1920.[46]

BIBLIOGRAPHY: De Ricci, 1:692, no. 6; Clark, 100f. and pl. XXII (attributes MS to s.xiii).

MS GRUBER 123

Lectionary of the Gospels, incomplete (Gregory-Aland *l* 1626)
Dated 1186

CONTENTS:[47]

1. fols. 2r–8v and 71r–74r: Readings from the Gospel of John (daily), incomplete. Inc. mut. (fol. 2r): …] τὰ ἔργα αὐτοῦ ὅτι ἐν Θ(ε)ῷ ἐστιν εἰργασμένα … (John, 3:21); Expl. (fol. 74r): … ἐκεῖ ὑμὴ [*sic*; should be εἰμι] ἐν μέσῳ αὐτὸν [*sic*; should be αὐτῶν] (John, 18:20). Lacuna between fols.

46. Fifty-seven folios from the same manuscript are in St. Petersburg, Library of the Russian Academy of Sciences, MS RAIK no. 79: see Evgeniia E. Granstrem, "Katalog grecheskikh rukopisei leningradskikh khranilishch. Vypusk 4. Rukopisi XII veka," in *Vizantiiskii Vremennik* 23 (1963), 166–204 at 168. The St. Petersburg fragment was purchased by the Library in 1901 from a private owner surnamed Grigoriadi.

47. Most folios of this manuscript are misbound. I have presented here the correct order of folios, as was established by Kenneth Clark.

8v and 71r: Expl. mut. (fol. 8v): … ἵνα μὴ λυθῇ ὁ νόμος Μῶσέως [*sic*] […] (John, 7:23). Inc. mut. (fol. 71r): <Θα>
108 λάσσης καὶ ἐγγὺς τοῦ πλοίου γινόμενον … (John, 6:19). Cf. Gregory, *Textkritik*, 1:344–47.

2. fols. 74v, 9r–16r, 24v–26r, 32v–34r: Readings from the Gospel of Matthew (Saturday and Sunday only). Title (fol. 74v): Σα α′. Ἐκ κατ(ὰ) Ματθ(αῖον). Εἶπεν ὁ Κ(ύρι)ος. Τῷ αἰτοῦντισαι [*sic*; should be αἰτοῦντί σε] δίδου … (Matthew, 5:42); Expl. mut. (fol. 74v): … Ὁ φιλῶν π(ατέ)ρα ἢ μ(ητέρ)α ὑπὲρ ἐμὲ […] (Matthew, 10:37). Cf. Gregory, *Textkritik*, 1:347–53.
3. fols. 16r–24v, 26v–32v: Readings from the Gospel of Luke (Saturday and Sunday only). Cf. Gregory, *Textkritik*, 1:353–61.
4. fols. 34r–54v: Readings for Lent (Νηστεῖαι) and Holy Week (Ἡ ἁγία καὶ μεγάλη ἑβδομάς), end missing. Expl. mut.: … ὄψεσθε τὸν Υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν […] (Matthew, 26:64). Cf. Gregory, *Textkritik*, 1:361f.
5. fols. 55r–70v, 75r–84v: The Menologion, beginning missing (starts with September 14). Inc. mut.: …] ἆρον, ἆρον σταύρωσον αὐτὸν … (John, 19:15). Cf. Gregory, *Textkritik*, 1:365–86.
6. fols. 84v–98v, 1r–v:[48] The Twelve Passion readings (Πάθη). Cf. Gregory, *Textkritik*, 1:363.

PHYSICAL DESCRIPTION: Parchment, fols. 98; two modern brownish German paper fly-leaves, blank, one at each end of the manuscript; 245–260 x 195–200 mm. (two cols.; written surface 190–200 x 140–147 [60–65 + 12–20 + 60–65] mm.). The text is written in 24–31 lines with interlinear

48. The first folio of the manuscript (1r–v) was inserted incorrectly: it should be the manuscript's last leaf. Also, 1r should be 1v and vice versa. Text on fol. 1r, which is now 1v, is almost entirely faded and illegible (the folio was probably glued to the cover and used as a pastedown at some point).

space 6–8 mm. Ruling pattern Sautel-Leroy 20D2 (ruling system Sautel-Leroy 1). Only several quires are intact: fols. 16r–23v, 31r–38v, 39r–46v, 47r–54v, 55r–62v, and 63r–70v. These quires are quaternions and have scribal signatures in the middle of the bottom margin: ζ′, η′, θ′, ι′, ιβ′, and ιγ′ (seventh, eighth, ninth, tenth, twelfth, and thirteenth, respectively). Other quires are in disarray and misbound. Parchment is of poor quality with many imperfections (large holes and scalloping), thick, warped, yellow (flesh side), and brownish (hair side), and with hair follicles visible on several folios. Noticeable wax stains and some soiling. Ink varies from light to medium brown.

SCRIPT: Two scribes: scribe I (anonymous), fols. 2r–8v and 24r–74v; scribe II (monk Alexios), fols. 1r–v, 9r–23v, and 75r–98v. The script is monastic *Gebrauchsschrift* influenced by *Perlschrift*.

DECORATION: The simple decoration consists of one pi-shaped headpiece ornamented with stylized palmettes in circles (fol. 74v), two narrow interlace headbands (fols. 34r and 79v), and star-shaped endpieces in red ink. Wavy division bars in red ink mark text passages. There are numerous initials in red ink, some hollow and others filled with red ink. The ornamental motifs include blessing hands, knots, crosses, and stylized vegetation.

COLOPHON: The colophon was written by the second scribe on fol. 1r (which should have been the last folio's verso): Diplomatic transcription: Ἄφεσιν δώρησαι Χ(ρίστ)ε πταισμ<άτων> τούτοις τήνδε· δέλτον χεχ<αρά>ξαντας καὶ κλήρον βασιλείας Ἀλέξιον ἁμαρτωλῶν καὶ ἱερῶν τὸ σχήμα:- ἐτελειώθη τὸ παρὸν εβαγέλιον ἔτους ,ϛχϙδ′ ημ(έρᾳ) Δ′·

ἐπὶ τ(ῆς) βασιλείας Ἰσαακίου τοῦ Ἀγγέλου.[49] Translation: "Christ, grant forgiveness for their sins to those who wrote
110 this book and a place in the kingdom <of heaven> for the sinful monk Alexios. This Gospel book is finished in [Anno Mundi] 6694 [= AD 1185/86], in the fourth day [= Wednesday], in the reign of Isaac Angelos."

MARGINALIA/GLOSSING/NOTES: A few pious invocations are written in the margins by a later hand in the form of monocondylia.

BINDING: Modern German binding consists of mottled brown- and black-speckled paper, placed over cardboards.

ORIGIN AND PROVENANCE: MS Gruber 123 was written by two scribes. One of them, the monk Alexios, wrote a colophon indicating the date of the manuscript's execution, 1185/86, but not the place of its production. The poor quality of parchment, script, and decoration suggests a provincial monastic center. The provenance is unknown before the manuscript was acquired by Dr. Gruber circa 1920.

BIBLIOGRAPHY: De Ricci, 1:693, no. 12; Clark, 101f and pl. LXIV.

49. The colophon has many spelling and grammatical mistakes. I thank Alice-Mary Talbot and Paul Magdalino for helping me with the translation. On the conversion of an *anno mundi* date into an *anno Domini date*, see footnote 22.

MS GRUBER 124

Lectionary of the Gospels (Gregory-Aland *l* 1627)
South Italy (Calabria?), s.xii (parchment folios) 111
s.xvi (paper folios)

CONTENTS:[50]

1. fols. 1r–5v, 7r–12v, 123r–141v, 6r–v, 13r–14v, 16r–17r: Readings from the Gospel of John (daily). Cf. Gregory, *Textkritik*, 1:344–47.
2. fols. 17v–19v, 15r–v, 20r–33v: Readings from the Gospel of Matthew (Saturday and Sunday only). Cf. Gregory, *Textkritik*, 1:347–53.
3. fol. 33v: Two lection notes by the scribe in Alexandrian majuscules. No title. First note: Inc.: Χρὴ γινώσκειν ὅτι οὐδέποτε ἀνεγνώσθησαν … ; Expl.: διὰ τὸ μηκύνεσθαι τὸ Πάσχα. Second note: No title. Inc.: Δεῖ εἰδέναι ὅτι ὁ Λουκ(ᾶς) … ; Expl.: … τότε καὶ ἡ ἰσημερία γίγνεται. Cf. Gregory, *Textkritik*, 1:353.
4. fols. 34r–54v: Readings from the Gospel of Luke (Saturday and Sunday only). Cf. Gregory, *Textkritik*, 1:353–61.
5. fols. 54v–64v: Readings for the Vigils and Lent (Παννυχίδες and Νηστεῖαι). Cf. Gregory, *Textkritik*, 1:361f.
6. fols. 64v–85v: Readings for Holy Week (Ἡ ἁγία καὶ μεγάλη ἑβδομάς). Cf. Gregory, *Textkritik*, 1:362.
7. fols. 85v–95r: The Twelve Passion readings (Πάθη). Cf. Gregory, *Textkritik*, 363.
8. fols. 95r–102v: Readings for Good Friday (for the Hours and the Liturgy) and Holy Saturday (Ὧραι). Cf. Gregory, *Textkritik*, 1:363.
9. fols. 103r–106v: Eleven morning Resurrection readings (Εωθινά). Cf. Gregory, *Textkritik*, 1:364.

50. Many folios of MS 124 are misbound. Here I have presented the correct order of folios as was established by Kenneth Clark. Also, there are numerous lacunae, which are indicated in Clark, 102f.

10. fols. 107r–122v (September–beginning of December) and 142r–168v (December–June 25, St. Fevronia): The
112 Menologion, end missing. Expl. mut.: … Τῆς ὁσίας Φευρωνίας ζήτει <…> κε′ [… . Cf. Gregory, *Textkritik*, 1:365–86 at 365–81.

PHYSICAL DESCRIPTION: Parchment, fols. 119 (fols. 13r–25v, 33r–112v, and 116r–141v) and paper (a sixteenth-century restoration), fols. 49 (fols. 1r–12v, 26r–32v, 113r–115v, and 142r–168v); total fols. 168; two modern German paper fly-leaves, blank, one at each end of the manuscript; 220 x 175–177 mm. (two cols.; written surface 150–168 x 115–120 [50–55 + 10 + 50–55] mm.). The text is written in 22 lines with interlinear space 7 mm. Ruling pattern is Sautel-Leroy 34D2 (ruling system is Sautel-Leroy 1). Collation is not possible due to numerous missing, misbound, and tightly rebound folios. Several quires I identified are quaternions. A few scribal quire signatures are found in the lower right corner of the first recto. Parchment is of poor quality, thickness varies greatly, warping is significant; and some folios have imperfections, such as scalloping and small holes. Both flesh and hair sides are dark brownish-yellow with some soiling. Ink is medium brown.

The sixteenth-century restoration was made on paper taken from two stocks. Fols. 1r–5v and 7r–12v were executed on thick yellowish paper with a watermark that perhaps depicted an anchor in a circle, but was unidentifiable. These folios have horizontal chain marks that are 35 mm. apart and vertical laid marks that are barely discernible. Folios 6r–v, 26r–32v, 113r–115v, and 142r–168v were executed on thinner and lighter paper with a watermark that depicted "two keys with a cross on top" (according to Kenneth Clark: Briquet, "deux clefs," no. 3828, sixteenth century). This second stock of paper has vertical chain marks, 28 mm. apart, and horizontal laid marks, 18 in 20 mm. All paper folios were afflicted by water and book worms and were restored with onionskin paper around the edges.

SCRIPT:

Parchment Folios: One scribe, anonymous. His handwriting is professional calligraphic minuscule (so-called Reggio style) found in many manuscripts produced in the twelfth century in the Calabria region of South Italy—for example, Vatican City, Biblioteca Apostolica Vaticana, MS Vat. gr. 974, written by the scribe Georgios.[51]

Paper Folios: Two sixteenth-century hands, one on each stock of paper. The first scribe used rich brown ink, which penetrated the paper. The second scribe used medium brown ink with grayish tint. Both scripts are monastic Gebrauchsschrift of the period.

DECORATION:

Parchment Folios: There is one pi-shaped headpiece, 53 x 40 mm. with 20 x 20 mm. gate on fol. 107r (the beginning of the Menologion), and several small rectangular (50 x 17 mm.) headpieces ornamented with stylized vegetal motifs and executed in magenta ink. Pen-ornamented initials were also executed in magenta ink.

Paper Folios: One large pi-shaped headpiece on fol. 1r, which spans both columns; the gate consists of two arches. The headpiece is ornamented with geometric design and executed in the ink of the text and with bright red ink, as were the enlarged major initials. Many of the latter were executed with a compass.

COLOPHON: None.

51. On Reggio style, see Paul Canart and Julien Leroy, "Les manuscrits en style de Reggio: Étude paléographique et codicologique," in *PGB,* 241–261. On MS Vat. gr. 974, see *RGK,* 3A:65, no. 129 and fig. 67.

MARGINALIA/GLOSSING/NOTES: Lection notes in the original part of the manuscript were written by the scribe in the margins, in bright magenta ink. There is no ekphonetic notation.

BINDING: Modern German binding consists of brown paper placed over cardboards. German paper fly-leaves and pastedowns are thin and gray with a watermark word "Nacht."

ORIGIN AND PROVENANCE: The Reggio writing style indicates that the manuscript was very probably produced in the second half of the twelfth century in the Calabria region of South Italy. Paper restorations were added to the manuscript in the sixteenth century, probably in the same Italian region. The provenance is not known.

BIBLIOGRAPHY: De Ricci, 1:693, no. 13; Clark, 102f. and pl. XXIII (with previous bibliography; attributes MS to s. xi).

MS GRUBER 125

Lectionary of the Gospels, fragments (Gregory-Aland *l* 1628)
s.xi

CONTENTS:

1. fols. 1r–2v: Readings from the Gospel of Matthew (daily), fragments. No title. Inc. mut. (fol. 1r): …] πολλά ἐστιν ἃ παρέλαβον κρατεῖν … (Mark, 7:4); Expl. mut. (fol. 2v): … πορεύεσθε μᾶλλον πρὸς τοὺς πω[<λοῦντας> (Matthew, 25:9). Lacuna between fols. 1v and 2r: Expl. mut.: … εἴ τις ἔχει ὦτα ἀκούειν ἀκουέτω [… (Mark, 4:23); Inc. mut.: …] παρέδωκας· ἴδε ἄλλα πέντε τάλαντα … (Matthew, 25:20). Cf. Gregory, *Textkritik*, 1:352f.
2. fols. 3r–8v: Readings from the Gospel of Luke (daily), fragment. Inc. mut. (fol. 3r): …] τὸν ἄγγελόν μου πρὸ

προσώπου σου … (Luke, 7:27); Expl. mut. (fol. 8v): … καθ᾽ ὑμῶν ὑπὲρ ὑμῶν ἐστιν [… (Luke, 9:50). Cf. Gregory, *Textkritik*, 1:354f.

PHYSICAL DESCRIPTION: Parchment, fols. 8; four modern German gray paper fly-leaves, blank, two at each end; 305 x 212 mm. (two cols.; written surface 210 x 160 [70 + 20 + 70] mm.). The text is written in 24 lines with interlinear space 9 mm. Ruling pattern is Sautel-Leroy 02C2 (ruling system is probably Sautel-Leroy 1). The eight folios are from two quires: folios 1r–v and 2r–v form a bifolium, and were the second and seventh folios of a quire; folios 3r–8v comprised the second through the seventh folios of a quire. Parchment is of average quality, medium thick and thick, yellowish (flesh side) and yellow (hair side), darkened due to exposure. The bottom part of all leaves was damaged by water, and several lines of text at the bottom are barely legible or illegible. Ink is medium brown. The paper of the fly-leaves has a German watermark "9 Fichtner Nacht."

SCRIPT: One scribe, anonymous. The script is medium-sized liturgical *Perlschrift*, typical of the manuscripts (especially lectionaries) of the eleventh century. Ink is medium brown. Ekphonetic notation is in magenta ink. Similar scripts are found in Athens, National Library of Greece, MS 2804 and MS 2645.[52]

DECORATION: The fragment is decorated with handsome initials, some of which are now cut out (rectangular cut-out holes are on fols. 3, 5, 6, and 7). Minor initials are elegant, outlined in magenta ink and filled with gold. Tau

52. See Anna Marava-Chatzinicolaou and Christina Toufexi-Paschou, *Catalogue of the Illuminated Byzantine Manuscripts of the National Library of Greece*, 3 vols. (Athens, 1978–97), 1:88–95, cat. no. 21, figs. 163–180 and 1:139–49, cat. no. 34, figs. 314–324.

initials have a heart-shaped bud descending from each end of the horizontal bar. The stem of the initial tau on fol. 5r was painted blue and ornamented with petals painted in magenta.

COLOPHON: None.

MARGINALIA/GLOSSING/NOTES: Chapter numbers were written by the scribe in the top margin in gold over magenta ink. On fol. 6v, in the top margin, there is a non-scribal lection note, perhaps of the thirteenth century.

BINDING: Modern German binding; paper with dark brown and light brown speckled pattern over cardboards.

ORIGIN AND PROVENANCE: MS 125 was most likely executed in the second half of the eleventh century, quite possibly in Constantinople, because the writing style and decorative initials are similar to those in manuscripts produced in Constantinople at the time—for example, MS M.647 at the Morgan Library and Museum.[53]

BIBLIOGRAPHY: De Ricci, 1:693, no. 14; Clark, 104 (attributes MS to s.xiii).

53. See the description of M.647 in Nadezhda Kavrus-Hoffmann, "Catalogue of Greek Medieval and Renaissance Manuscripts in the Collections of the United States of America. Part IV.1. The Morgan Library and Museum," *Manuscripta* 52:1 (2008): 67–174 at 158–67, fig. 9.

MS GRUBER 152

New Testament with Apocalypse and commentaries
(Gregory-Aland 1424)
Constantinople, Stoudios Monastery, s.ix²

CONTENTS:

1. fols. 2r–5v:[54] Canon tables, non-scribal. *NTG*, 85*–89*.
2. fols. 6r–7r, lns. 1–7: List of chapter titles for Matthew (1–68). Title mut. (fol. 6r): Τοῦ κατὰ Μ[… . Inc. (fol. 6r): α′ Περὶ τῶν μάγων. Expl. (fol. 7r): ξη′ Περὶ τῆς αἰτήσεως τοῦ σώματος τοῦ Κ(υρίο)υ. Soden, 1.1:405–7.
3. fol. 7r: Epigram on the Evangelist Matthew. No title. Inc.: Ματθαίου τό δε ἔργον ἀριστοπόνοιο τελώνου … ; Expl. … Χ(ριστὸ)ν ἀεὶ ζώοντα Θεὸν βροτὸν αὐτὸν ἑόντα [*sic*]. The poem is repeated on the same page in a cruciform shape. Cf. Martini and Bassi, *Catalogus*, 1:198f.
4. fol. 7v (lns. 1–4): Originally blank. **John Chrysostom**, Commentary on the Gospel of Matthew, non-scribal. Title: Τοῦ Χρυσοστόμ(ου). Inc.: Εὐαγγέλ(ιον) ἡ παροῦσα βίβλος … ; Expl.: … ἢ λόγος ἀπαγγέλλων ἀγαθ(ὸν) τὸ προσδοκώμ(ενον). Cramer, *Catenae*, 1:5.
5. fol. 7v (lns. 5–7): Preface to the Gospel of Matthew, non-scribal. No title. Inc.: Ἰστέον ὅτι τὸ κατὰ Ματθαῖον εὐαγγέλιον ἑβραΐδι διαλέκτῳ γραφὲν … ; Expl.: … καί εστιν ἀνθρωπόμορφ(ον) τοῦτο τὸ εὐαγγέλ(ιον). Scrivener, 56; Nelson, *Iconography*, 8f.
6. fols. 8r–54v: The Gospel of Matthew. Title (fol. 8r): Εὐαγγέ(λιον) κατὰ Ματθ(αῖον). Inc. (fol. 8r): Βίβλος γενέσεως Ἰ(ησο)ῦ Χ(ριστο)ῦ υ(ἱο)ῦ Δα(υῒ)δ … ; Expl. (fol. 54v): … ἕως τῆς συντελείας τοῦ αἰῶνος. Ἀμήν. Τέ(λος) ἑκατέρων. Ἀμήν. Εὐαγγέλιον κατὰ Μ(α)τθαῖον ἀμήν (the last sentence was repeated two more times in the shape of a cross). Lacuna of one folio between fols. 8v and 9r: Expl. mut.: … τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, ὅ

54. The manuscript starts with the first folio numbered 2 in pencil.

ἐστιν μεθ' ἐρ[<μηνευόμενον> (Matthew, 1:23); Inc. mut.: <δι>]ετοὺς [*sic*] καὶ κατωτέρω … (Matthew, 2:16). *NTG*,
118 1–87.

7. fols. 55r–v, lns. 1–16: List of chapter titles for Mark (1–48). Title (fol. 55r): Τοῦ κατὰ Μάρκον εὐαγγελίου τὰ κεφάλαια. Inc. (fol. 55r): α′ Περὶ τοῦ δαιμονιζομένου. Expl. (fol. 55v): μη′ Περὶ τῆς αἰτήσεως τοῦ σώματος τοῦ Κ(υρίο)υ. Soden, 1.1:407–9.
8. fol. 55v, lns. 1–28: Epigram on the Evangelist Mark. No title. Inc.: Ὅσα περὶ Χριστοιο [*sic*] θεηγόρος ἔθνεα Πέτρος … ; Expl.: … καὶ μερόπεσσιν ευαγγελος [*sic*] ἄλλος ἐδείχθη. Cf. Martini and Bassi, *Catalogus*, 1:199.[55]
9. fol. 55v, lns. 29–33: Preface to the Gospel of Mark, non-scribal. No title. Inc.: Ἰστέον ὅτι τὸ κατὰ Μάρκον εὐαγγέλιον ὑπηγορεύθη … ; Expl.: … εἰκόνα τοῦ εὐαγγελίου δεικνύς. Scrivener, 56; Nelson, *Iconography*, 8f.
10. fols. 56r–83r: The Gospel of Mark. Title (fol. 56r): Εὐαγγέλιον κατὰ Μάρκον. Inc. (fol. 56r): Ἀρχὴ τοῦ εὐαγγελίου Ἰ(ησο)ῦ Χ(ριστο)ῦ Υ(ἱο)ῦ τοῦ Θ(εο)ῦ ὡς γέγραπται … ; Expl. (fol. 83r): … διὰ τῶν ἐπακολουθούντων σημείων. Ἀμήν.[56] Τέλος τοῦ κατὰ Μάρκον εὐαγγελίου. *NTG*, 88–149.
11. fols. 83v–84v, lns. 1–24: List of chapter titles for Luke (1–83). Title (fol. 83v): Τοῦ κατὰ Λουκᾶν εὐαγγελίου τὰ κεφάλαια. Inc. (fol. 84v): α′ Περὶ τῆς ἀπογραφῆς; Expl. (fol. 84v): πγ′ Περὶ τοῦ Κλεόπα. Τέλος ἔχουσιν ἐνταύθα τοῦ κατα [*sic*] Λουκᾶν εὐαγγελίου τὰ κεφαλαια [*sic*] ἀμφότερα. Soden, 1.1:409–11.

55. See also an article "Τό ὁμηρικό γλωσσικό στοιχεῖο τῶν ἐπιγραμμάτων εἰς τόν Εὐαγγελιστήν Μάρκον," Τοῦ Σεβ. Μητροπολίτου Χίου, Ψαρῶν καὶ Οἰνουσσῶν κ. Μάρκου on the website http://www.imchiou.gr/index.php?option=com_content&view=article&id=977:2013-07-15-18-11-55&catid=39:2011-06-05-15-55-16&Itemid=53.

56. This is a long conclusion of the Gospel: Mark, 16:20; a short conclusion ends at Mark, 16:8. See Kurt Aland and Barbara Aland, *Text of the New Testament*, 69.

12. fol. 84v, lns. 25–27: Preface to the Gospel of Luke, non-scribal. No title. Inc.: Ἰστέον ὅτι τὸ κατὰ Λουκᾶν εὐαγγέλιον ὑπηγορεύθη … ; Expl.: … θυμιῶντος ἤρξατο. Scrivener, 56; Nelson, *Iconography*, 8f.
13. fols. 85r–130r: The Gospel of Luke. Title (fol. 85r): Εὐαγγέλιον κατὰ Λουκᾶν. Inc. (fol. 85r): Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι … ; Expl. (fol. 130r): … αἰνοῦντες καὶ εὐλογοῦντες τὸν Θ(εό)ν. Ἀμήν. Τέλος τοῦ κατὰ Λουκᾶν εὐαγγελίου. *NTG*, 150–246.
14. fol. 130v, lns. 1–19: List of chapter titles for John (1–18). Title: Τοῦ κατὰ Ἰωάννην εὐαγγελίου τὰ κεφάλαια. Inc.: α′ Περὶ τοῦ ἐν Κανᾶ γάμου; Expl.: ιη′ Περὶ τῆς αἰτήσεως τοῦ κυριακοῦ σώματος. Τέλος τῶν κεφαλαίων τοῦ κατὰ Ἰωάννην εὐαγγελίου. Soden, 1.1:411.
15. fol. 130v, lns. 20–23: Preface to the Gospel of John, non-scribal. No title. Inc.: Ἰστέον ὅτι τὸ κατὰ Ἰω(άννην) εὐαγγέλιον ἐν τοῖς χρόνοις Τραϊανοῦ … ; Expl.: … καὶ ἔνδοξον Χ(ριστο)ῦ γενεάν. Nelson, *Iconography*, 8f.
16. fols. 131r–164r: The Gospel of John. Title (fol. 131r): Εὐαγγέλιον κατὰ Ἰωάννην. Inc. (fol. 131r): Ἐν ἀρχῇ ἦν ὁ λόγος … ; Expl. (fol. 164r): … χωρῆσαι τὰ γραφόμενα βιβλία. Ἀμήν. Τέλος τοῦ κατα [*sic*] Ἰωάννην εὐαγγελίου. Ἀμήν. *NTG*, 247–319.

Fol. 164v: originally blank; a non-scribal scholion on the Acts of the Apostles by John Chrysostom. Inc.: Ἀντιοχεὺς ὑπάρχων τὸ γένος ὁ Λουκᾶς … ; Expl.: πολλῶν γὲ καὶ μεγίστων κινδύνων. Cramer, *Catenae*, 3:1.

17. fols. 165r–206r: Acts of the Apostles. Title (fol. 165r): Περὶ τῆς ἐξ ἀναστάσεως διδασκαλείας Χ(ριστο)ῦ καὶ ὀπτασίας πρὸς τοὺς μαθητάς. Καὶ περὶ ἐπαγγελίας τῆς τοῦ ἁγίου πν(εύματο)ς δωρεᾶς τὲ καὶ τρόπου τῆς ἀναλήψεως τοῦ Χ(ριστο)ῦ καὶ περὶ τῆς ἐνδόξου δευτέρας αὐτῆς παρουσίας. Λουκᾶ εὐαγγελιστ(οῦ) πράξεις ἀποστόλων. Inc. (fol. 165r): Τὸν μὲν πρῶτον λόγον ἐποιησάμην … ; Expl. (fol. 206r): … μετὰ πάσης παρρησίας ἀκωλύτως. Πράξεις τῶν ἁγίων ἀποστόλων. *NTG*, 320–408.

18. fols. 206v–210r: Epistle of James. Title (fol. 206v): Ἐπιστολὴ τοῦ ἁγίου ἀποστόλου Ἰακώβου καθολική.
120 Inc. (fol. 206v): Ἰάκωβος Θ(εο)ῦ καὶ Κυρίου Ἰ(ησο)ῦ Χ(ριστο)ῦ δοῦλος … ; Expl. (fol. 210r): … καὶ καλύψει πλῆθος ἁμαρτιῶν. Τοῦ ἁγίου ἀποστόλου Ἰακώβου ἐπιστολή· Στίχοι σμα′. *NTG*, 588–97.
19. fols. 210v–214v, lns. 1–6: First Epistle of Peter. Title: (fol. 210v): Πέτρου ἐπιστολὴ καθολικῆ [*sic*] α′. Inc. (fol. 210v): Πέτρος ἀπόστολος Ἰ(ησο)ῦ Χ(ριστο)ῦ ἐκλεκτοῖς … ; Expl. (fol. 214v): … εἰρήνη ὑμῖν πᾶσιν τοῖς ἐν Χ(ριστ)ῷ Ἰ(ησο)ῦ. Ἀμήν. Πέτρου ἀποστόλου ἐπιστολὴ καθολικὴ α′. Ἐγράφη ἀπο [*sic*] Ρώμης. Στίχων σλς′. *NTG*, 598–608.
20. fols. 214v–217r: Second Epistle of Peter. Title: (fol. 214v): Τοῦ ἁγίου Πέτρου ἐπιστολὴ καθολικὴ β′. Inc. (fol. 214v): Συμεὼν Πέτρος δοῦλος καὶ ἀπόστολος Ἰ(ησο)ῦ Χ(ριστο)ῦ … ; Expl. (fol. 217r): … αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. Ἀμήν. Τοῦ ἁγίου Πέτρου ἐπιστολὴ καθολικὴ β′. Στίχων.[57] *NTG*, 608–15.
21. fols. 217v–221v, lns. 1–16: First Epistle of John. Title (fol. 217v): Ἰωάννου ἐπιστολὴ α′. Εὐαγγελικὴ θεολογία Χ(ριστο)ῦ. Inc. (fol. 217v): Ὃ ἦν ἀπ᾽ ἀρχῆς, ὃ ἀκηκόαμεν … ; Expl. (fol. 221v): … Τεκνία, φυλάξατε ἑαυτὰ ἀπὸ τῶν εἰδώλων. Ἰωάννου εὐαγγελιστοῦ ἐπιστολὴ α′. Ἐγράφη ἀπο [*sic*] Ἐφέσου. Στίχων σοδ′. *NTG*, 615–25.
22. fols. 221v–222r, lns. 1–23: Second Epistle of John. Title (fol. 221v): Ἰωάννου ἐπιστολὴ καθολικὴ β′. Inc. (fol. 221v): Ὁ πρεσβύτερος ἐκλεκτῇ κυρίᾳ … ; Expl. (fol. 222r): … ἀδελφῆς σου τῆς ἐκλεκτῆς. Τοῦ ἁγίου Ἰωάννου τοῦ θεολόγου ἐπιστολὴ καθολικὴ β′. Στίχων λ′. *NTG*, 625f.
23. fols. 222r–222v, lns. 1–27: Third Epistle of John. Title (fol. 222r): Ἰωάννου ἐπιστολὴ καθολικὴ γ′. Inc. (fol. 222r): Ὁ πρεσβύτερος Γαΐῳ τῷ ἀγαπητῷ … ; Expl. (fol. 222v): …

57. The number of verses is not given.

Τοῦ ἁγίου ἀποστόλου Ἰωάννου ἐπιστολὴ καθολικὴ γ′. Στίχων λα′. *NTG*, 627f.

24. fols. 222v–224r, lns. 1–3: Epistle of Jude. Title (fol. 222v): Ἰούδα ἐπιστολὴ καθολική. Inc. (fol. 222v): Ἰούδας Ἰ(ησο)ῦ Χ(ριστο)ῦ δοῦλος … ; Expl. (fol. 224r): … Τοῦ ἁγίου ἀποστόλου Ἰούδα ἐπιστολή. Στίχων ξη′. *NTG*, 628–31. 121
25. fols. 224r-243r, lns. 1–4: Revelation of John (Apocalypse). Title (fol. 224r): Ἰωάννου ἀπὸκαλυψις [*sic*]. Inc. (fol. 224r): Ἀποκάλυψις Ἰ(ησο)ῦ Χ(ριστο)ῦ ἣν [*sic*] ἔδωκεν αὐτῷ ὁ Θ(εό)ς … ; Expl. (fol. 243r): … ἡ χάρις τοῦ Κ(υρίο)υ Ἰ(ησο)ῦ Χ(ριστο)ῦ μετα πάντων τῶν ἁγίων ἀμήν. Ἀποκάλυψις τοῦ ἁγίου Ἰωάννου τοῦ θεολόγου. *NTG*, 632–80.
26. fols. 243r–248v, lns. 1–12: Prologue to the Epistles of Paul (ascribed in the manuscript to Euthalius *diakonos* by a later hand). Title (fol. 243r): Πρόλογος Παύλου τοῦ ἀποστόλου. Προτασσόμενος τῆς βίβλου. Inc. (fol. 243r): Τὸ φιλομαθὲς καὶ σπουδαῖον ἀγάμενος τῆς σῆς ἀγάπης π(άτ)ερ τιμιώτατε … ; Expl. (fol. 248v): … πρὸς οἰκοδομὴν παραδεχόμενοι τῆς οὐρανίου βασιλείας καθίστανται κληρονόμοι. Πρόλογος προτασσόμενος τῆς βίβλου Παύλου τοῦ ἀποστόλου. Στίχων τ′. *PG*, 85:693–713.
27. fol. 248v: **Epiphanius**, *Index apostolorum* [Sp.], Martyrdom of Apostle Paul. Title: Μαρτύριον Παύλου τοῦ ἀποστόλου. Inc.: Ἐπὶ Νέρωνος τοῦ Καίσαρος Ῥωμαίων ἐμαρτύρησεν αὐτόθι Παῦλος ὁ ἀπόστολος … ; Expl.: … μηνὸς Ἰουνίου εἰκοστῆς ἐννάτης ἡμέρας. Ἐσημειωσάμην ἀκριβῶς τὸν χρόνον τοῦ μαρτυριου [*sic*] Παύλου. *PG*, 85:713–16; Theodor Schermann, *Prophetarum vitae fabulosae* (Leipzig, 1907), 107–17.
28. fols. 249r–265r: Epistle of Paul to the Romans. Title (fol. 249r): Εὐαγγελικὴ διδασκαλία περί τε τῶν ἔξω χάριτος Χ(ριστο)ῦ, καὶ τῶν ἐν χάριτι, καὶ περὶ ἐλπίδος καὶ πολιτείας

πνευματικῆς.[58] Πρὸς Ῥωμαίους. Inc. (fol. 249r): Παῦλος δοῦλος Ἰ(ησο)ῦ Χ(ριστο)ῦ, κλητὸς ἀπόστολος … ; Expl.
122 (fol. 265r): … ἡ χάρις τοῦ Κ(υρίο)υ ἡμῶν Ἰ(ησο)ῦ Χ(ριστο)ῦ. Μετὰ πάντων ὑμῶν ἀμήν. Πρὸς Ῥωμαίους. Ἐγράφη ἀπὸ Κορίνθου διὰ Φοίβης τῆς διακόνου. Στίχων ψκ′. Τέλος τῆς πρὸς Ῥωμαίους ἐπιστολῆς τοῦ ἁγίου καὶ πανευφήμου ἀποστόλου Παύλου. *NTG*, 409–40.

29. fols. 265v–281r, lns. 1–18: First Epistle of Paul to the Corinthians. Title (fol. 265v): Περὶ πλειόνων καὶ διαφόρων ἐπιστολή. Διόρθωσιν ἔχουσα τῶν Κορινθίοις ἡμαρτηκότων. Πρὸς Κορινθίους α′. Inc. (fol. 265v): Παῦλος κλητὸς ἀπόστολος Ἰ(ησο)ῦ Χ(ριστο)ῦ … ; Expl. (fol. 281r): … ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰ(ησο)ῦ. Ἀμήν. Πρ(ὸς) Κορινθίους α′ ἐγράφη ἀπο [*sic*] Φιλιππων [*sic*] διὰ Στεφανᾶ καὶ Φουρτουνάτου καὶ Ἀχαϊκοῦ καὶ Τιμοθέου. Στίχων ωο′. *NTG*, 441–72.
30. fols. 281r–292r, lns. 1–11: Second Epistle of Paul to the Corinthians. Title (fol. 281r): Πρὸς Κορινθίους β′. Inc. (fol. 281r): Παῦλος ἀπόστολος Ἰ(ησο)ῦ Χ(ριστο)ῦ διὰ θελήματος Θ(εο)ῦ … ; Expl. (fol. 292r): … καὶ ἡ κοινωνία τοῦ ἁγίου πν(εύματο)ς μετὰ πάντων ὑμῶν. Ἀμήν. Πρὸς Κορινθίους β′· ἐγράφη ἀπο [*sic*] Φιλίππων διὰ Τίτου καὶ Λουκᾶ. Στίχων φς′. *NTG*, 472–92.
31. fols. 292r–297r: Epistle of Paul to the Galatians. Title (fol. 292r): Πρὸς Γαλάτας. Inc. (fol. 292r): Παῦλος ἀπόστολος, οὐκ ἀπ᾽ ἀν(θρώπ)ων … ; Expl. (fol. 297r): … μετὰ τοῦ πνεύματος ὑμῶ(ν) ἀδελφοί· ἀμήν. Πρὸς Γαλάτας ἐγράφη ἀπὸ Ρωμης· [*sic*] Στίχων ϛγ′. *NTG*, 493–503.
32. fols. 297v–303r, lns. 1–5: Epistle of Paul to the Ephesians. Title (fol. 297v): Πρὸς Ἐφεσίους. Inc. (fol. 297v): Παῦλος ἀπόστολος Ἰ(ησο)ῦ Χ(ριστο)ῦ διὰ θελήματος Θ(εο)ῦ … ; Expl. (fol. 303r): … τὸν Κ(ύριο)ν ἡμῶν Ἰ(ησοῦ)ν Χ(ριστὸ)ν ἐν ἀφθαρσίᾳ. Πρὸς Ἐφεσίους· ἐγραφη ἀπο [*sic*] Ρώμης δια [*sic*] Τυχικοῦ· Στίχων τιβ′. *NTG*, 503–14.

58. This title is published in Cramer, *Catenae*, 4:4f.

33. fols. 303r–306v, lns. 1–18: Epistle of Paul to the Philippians. Title (fol. 303r): Πρὸς Φιλιππησίους. Inc. (fol. 303r): Παῦλος καὶ Τιμόθεος δοῦλοι Ἰ(ησο)ῦ Χ(ριστο)ῦ … ; Expl. (fol. 306v): … ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰ(ησο)ῦ Χ(ριστο)ῦ μετα πάντων ὑμῶν ἀμήν. Προς [*sic*] Φιλιππησίους· ἐγράφη ἀπο [*sic*] Ρώμης δι᾽ Επαφροδίτου [*sic*]. Στίχων ση′. *NTG*, 515–22. 123
34. fols. 306v–310r, lns. 1–24: Epistle of Paul to the Colossians. Title (fol. 306v): Πρὸς Κολοσσαεῖς.[59] Inc. (fol. 306v): Παῦλος ἀπόστολος Ἰ(ησο)ῦ Χ(ριστο)ῦ διὰ θελήματος Θ(εο)ῦ … ; Expl. (fol. 310r): … μνημονεύετέ μου τῶν δεσμῶν· ἡ χάρις μεθ᾽ ὑμῶν ἀμήν. Πρὸς Κολοσσαεῖς· ἐγραφη ἀπο [*sic*] Ρώμης δια [*sic*] Τυχικοῦ καὶ Ὀνησίμου. Στίχων ση′. *NTG*, 523–31.
35. fols. 310r–313v, lns. 1–7: First Epistle of Paul to the Thessalonians. Title (fol. 310r): Πρὸς Θεσσαλονικεῖς α′. Inc. (fol. 310r): Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος … ; Expl. (fol. 313v): … Ἡ χάρις τοῦ Κ(υρίο)υ ἡμῶν Ἰ(ησο)ῦ Χ(ριστο)ῦ μεθ᾽ ὑμῶν ἀμήν. Πρὸς Θεσσαλονικεῖς α′· ἐγράφη ἀπο [*sic*] Ἀθινῶν· [*sic*] Στίχων ρϟγ′. *NTG*, 531–38.
36. fols. 313v–315r: Second Epistle of Paul to the Thessalonians. Title (fol. 313v): Πρὸς Θεσσαλονικεῖς β′. Inc. (fol. 313v): Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος … ; Expl. (fol. 315r): … ἡ χάρις τοῦ Κ(υρίο)υ ἡμῶν Ἰ(ησο)ῦ Χ(ριστο)ῦ μετὰ πάντων ὑμῶν ἀμήν. Πρὸς Θεσσαλονικεῖς β′· ἐγράφη ἀπὸ Ἀθινῶν. [*sic*] Στίχων ρς′. Εὐχὴ περὶ εἰρήνης τῆς παρὰ Χριστοῦ. *NTG*, 538–42.
37. fols. 315v–319r, lns. 1–18: First Epistle of Paul to Timothy. Title (fol. 315v): Πρὸς Τιμόθεον α′. Inc. (fol. 315v): Παῦλος ἀπόστολος Ἰ(ησο)ῦ Χ(ριστο)ῦ κατ᾽ ἐπιταγὴν Θ(εο)ῦ σ(ωτῆ)ρ(ο)ς ἡμῶν … ; Expl. (fol. 319r): … Ἡ χάρις μετα [*sic*] σοῦ ἀμήν. Πρὸς Τιμόθεον πρώτη· ἐγράφη

59. The scribe omitted one sigma in "Κολοσσαεῖς" by mistake and inserted it on top of the second omicron.

ἀπο [*sic*] Λαοδικείας· ἥτις ἐστὶν μητρόπολις Φρυγίας τῆς Πακατιανῆς. Στ(ί)χων σλ′. *NTG*, 542–50.

124 38. fols. 319r–322r, lns. 1–11: Second Epistle of Paul to Timothy. Title (fol. 319r): Πρὸς Τιμόθεον β′. Inc. (fol. 319r): Παῦλος ἀπόστολος Ἰ(ησο)ῦ Χ(ριστο)ῦ διὰ θελήματος Θ(εο)ῦ … ; Expl. (fol. 322r): … Ὁ Κύριος Ἰ(ησοῦ)ς Χ(ριστὸ)ς μετὰ τοῦ πν(εύματό)ς σου. ἡ χάρις μεθ᾽ ὑμῶν ἀμήν. Πρὸς Τιμόθεον β′· τῆς Ἐφεσίων ἐκκλησίας ἐπίσκοπον χειροτονηθέντα· ἐγραφη [*sic*] ἀπο [*sic*] Ρώμης. Ὅτε ἐκ δευτέρου παρέστη Παύλῳ [*sic*] τῷ καίσαρι Ρώμης Νέρων [*sic*]. Στίχων ροβ′. *NTG*, 550–56.

39. fols. 322r–323v: Epistle of Paul to Titus. Title (fol. 322r): Πρὸς Τίτον. Inc. (fol. 322r): Παῦλος δοῦλος Θ(εο)ῦ· ἀπόστολος δὲ Ἰ(ησο)ῦ Χ(ριστο)ῦ … ; Expl. (fol. 323v): … ἡ χάρις μετὰ πάντων ὑμῶν ἀμήν. Πρὸς Τίτον τῆς Κρητῶν ἐκκλησίας πρῶτον· ἐπίσκοπον χειροτονηθέντα· ἐγραφη [*sic*] ἀπο [*sic*] Νικοπόλεως τῆς Μακεδονίας· Στίχων ϛζ′. Τελος [*sic*] τῆς ἐπιστολης [*sic*] τοῦ αγί(ου) ἀποστ(όλ)ου τῆς προς [*sic*] Τίτο(ν). *NTG*, 556–60.

40. fols. 324r–324v, lns. 1–14: Epistle of Paul to Philemon. Title (fol. 324r): Πρὸς Φιλήμονα. Inc. (fol. 324r): Παῦλος δέσμιος Ἰ(ησο)ῦ Χριστοῦ καὶ Τιμόθεος ὁ ἀδελφὸς … ;[60] Expl. (fol.324v): … Ἡ χάρις τοῦ Κ(υρίο)υ ἡμῶν Ἰ(ησο)ῦ Χ(ριστο)ῦ μετὰ τοῦ πν(εύματο)ς ὑμῶν ἀμήν. Πρὸς Φιλήμονα· ἐγράφη ἀπο [*sic*] Ρώμης δια [*sic*] Ὀνησίμου οἰκέτου· Στίχων λζ′. *NTG*, 560f.

41. fols. 324v–336r: Epistle of Paul to the Hebrews. Title (fol. 324v): Πρὸς Ἑβραίους [*sic*]. Inc. (fol. 324v): Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ Θ(εὸ)ς λαλήσας … ; Expl. (fol. 336r): … ἡ χάρις μετὰ πάντων ὑμῶν ἀμήν. Πρὸς Ἑβραίους·[*sic*] ἐγραφη [*sic*] ἀπὸ της [*sic*] Ἰταλίας δια [*sic*] Τιμοθέου. Στίχων ψγ′. *NTG*, 563–87.

42. fol. 336v: scribal colophon (see below).

60. Note that *nomina sacra* are abbreviated by the scribe irregularly: Ἰ(ησο)ῦ is abbreviated but Χριστοῦ is not.

NOTE: The placement of the Apocalypse after the Catholic Epistles and before the Pauline Epistles is rare. In the ninth and tenth century the only manuscript that displays the same order is the so-called Leo Bible: Vatican City, Biblioteca Apostolica Vaticana, MS Reg. gr. 1. I agree with Irmgard Hutter that this codex was most likely executed during the reign of Leo VI (886–912), probably later than MS 152.[61]

PHYSICAL DESCRIPTION: Parchment, fols. 335 (numbered 2–336); two original parchment fly-leaves at the end of the manuscript, blank (the first fly-leaf is numbered 237); 270–275 x 170 mm. (one col.; written surface 165–175 x 85–85 mm.). Outer margins are wide: 40 mm. (top), 60 mm. (side), and 60 mm. (bottom). The text of the New Testament is written in 29–33 lines with interlinear space 5–6 mm. Ruling patterns are Sautel-Leroy V 22A1 and V 24A1 (ruling systems are Sautel-Leroy 3 and 11). There are forty-three quires plus a twelfth-century incomplete quaternion with canon tables (-1, 6, 7, 8), which was not signed; collation of the original quires: 1^{8} (-4, with loss of text) 2^{8} (-7, no loss of text) $3–10^{8}$ 11^{8} (+1) $12–22^{8}$ 23^{8} (-3, no loss of text) $24–26^{8}$ 27^{8} (-7, no loss of text) 28^{6} (a ternion), 29^{8} 30^{6} (a ternion) 31^{8} 32^{6} (a ternion, -3, no loss of text) $33–34^{8}$ 35^{8} (-3, no loss of text) $36–38^{8}$ 39^{8} (-6, no loss of text) $40–42^{8}$ 43^{8} (-3, no loss of text). Quires are signed α′-μγ′ by the scribe in the upper right corner of the first recto of each quire (the top margin with the signature α′ was cut out). In addition, all quires have three or (occasionally) two crosslets in the top margin of the first recto (some were erased, probably to make

61. On MS Reg. gr. 1, see Paul Canart, ed., *La Bible du patrice Léon: Codex Reginensis Graecus 1. Commentaire codicologique, paléographique, philologique et artistique*, Studi e testi 463 (Vatican City, 2011). Reg. gr. 1 (the Leo Bible) lost its New Testament text, but the order of the texts survived in the list of contents: Paul Canart, "Notice codicologique et paléographique," in *La Bible du patrice Léon*, 8.

room for the twelfth-century commentaries). The crosslets in the Gospel section have a different shape from those in the rest of the manuscript. Parchment is of average quality and its thickness varies; the parchment is smooth and carefully prepared; the flesh side is ivory and the hair side is yellowish and yellow. There are also some insignificant imperfections, such as scalloping, carefully patched holes, and a stitched cut. Hair follicles have been carefully scraped away and are visible only in the twenty-second quire. Ink is medium brown.

Codicological features strongly suggest that MS Gruber 152 was produced in the scriptorium of the Stoudios monastery in Constantinople in the second half of the ninth century. These features include ruling patterns and systems, crosslets as quire signatures, and the occasional use of "chrisma" in front of a title ("chrisma" symbolizes the name of Christ; it is a cross with an elongated vertical line, which ends on the top with a loop to form a Greek letter rho).[62]

SCRIPT: One scribe, the monk Sabas, who left his name in the colophon (see below). The script is small-sized *minuscule pre-bouletée* with inclination to the left and with tiny "balls" at the ends of many strokes. The script is similar to that in the "philosophical collection" and in other manuscripts of the second half of the ninth century.[63] Minuscule alpha and lambda often have the right stroke curved upward. Occasional majuscule forms are gamma, zeta, kappa, and lambda; nu and sigma are very rarely in majuscule form and only at the end of a line. Acute and grave accents

62. On "chrisma" as a feature of the ninth-century Studite manuscripts, see Julien Leroy, "Un témoin ancien des Petites Catéchèses de Théodore Studite," *Scriptorium* 15 (1961): 36–60 at 50–52 and fig. 13.

63. Bibliography on the "philosophical collection" is vast. See the most recent publication with extensive previous bibliography: Filippo Ronconi, "La collection philosophique: Un fanthôm historique," *Scriptorium* 67 (2013): 119–40.

are often omitted in the titles and subscriptions, and such irregular use of diacritics also supports the ninth century as the date of this manuscript's execution.[64] The scribe of MS Gruber 152 was very diligent with the accents in the text of the New Testament, because Studite monks were punished if they missed accents or made spelling mistakes.[65] Additionally, nomina sacra are sometimes not abbreviated, which further suggests the ninth century date. Ink is medium brown, and kalamos is thin.

The script of the marginal commentaries (except for the commentaries to the Apocalypse, which are by the original scribe) is small-sized, "informal cursive" with many abbreviations, probably of the first half of the the twelfth century. Ink of the commentaries is light and medium brown. The same twelfth-century hand copied the main text on fol. 290r-v, which is a replacement. Enlarged majuscule betas and kappas are similar to those in Vatican City, Biblioteca Apostolica Vaticana, MS Vat. gr. 846, attributed to the first half of the twelfth century.[66]

DECORATION: The original manuscript was sparsely pen-ornamented with division bars and crosslets in the ink of

64. On the irregular use of diacritics in ninth-century manuscripts, see Boris L. Fonkich, "Venetsianskaia rukopis' «Al'magesta» Ptolemeia (Marc. gr. 313/690): O datirovke i proiskhozhdenii kodeksa," *Vestnik Drevnei Istorii*, 3/254 (2005): 162–67.

65. See *PG*, 99:1740 A–B; Nadezhda Kavrus-Hoffmann, "Producing New Testament Manuscripts in Byzantium: Scribes, Scriptoria, and Patrons," in *The New Testament in Byzantium,* ed. Derek Krueger and Robert Nelson (Washington, D.C., 2016), forthcoming.

66. See Paul Canart and Lidia Perria, "Les écritures livresques des XIe et XIIe siècles," in *Paleografia e codicologia greca*: *Atti del II Colloquio internazionale (Berlino-Wolfenbüttel 17–21 ottobre 1983),* 2 vols., ed. Dieter Harlfinger and Giancarlo Prato with Marco D'Agostino and Alberto Doda (Alexandria, 1991), 1:67–116 at 81f. and 2:53–68 at 56, pl. 4; repr. in Paul Canart, *Études de paléographie et de codicologie,* 2 vols., Studi e testi 450, 451 (Vatican City, 2008), 2:933–1000.

the text, and pale wash was occasionally used to enhance titles. Probably in the twelfth century several narrow interlace or garland-shaped headbands were added and placed above the original titles. These headbands were executed in magenta ink, most likely by the same person who copied commentaries in margins and added canon tables, which were also partially executed in magenta ink. The twelfth-century canon tables are simply decorated with crosslets and knots. On fol. 8r an initial beta was outlined with magenta ink. The magenta outline is around the original initial, which was executed with the ink of the text and not ornamented.

COLOPHON: Scribal colophon is on fol. 336v. The scribe indicated his name, the monk Sabas, but gave no date or place of the manuscript's execution. A diplomatic transcription: "Ἐγράφη τοινυν ἡ παρουσα βίβλος τῶν ἁγιων τεσσάρων εὐαγγελίων· τῶν τε πράξεων καὶ τῶ(ν) καθολικῶν ἑπτὰ ἐπιστολῶν μετα καὶ τής ἀποκαλύψεως· ὁμοῦ μὲν οὖν καὶ τῶν δεκατεσσάρων ἐπιστολῶν μετα καὶ πανευφήμου καὶ οἰκουμενικοῦ διδασκάλου Παύλου· Παρακαλώ οὖν πάντας τοὺς ἀναγινώσκοντας τὴν βίβλον ταύτην τὴν ψυχοφελεῖ· εὔχεσθαι ὑπὲρ ἐμου τοῦ γράψαντος αὐτὴν Σάβα ταπεινου καὶ ἀναξίου μοναχοῦ· ὅπως εὐχαῖς τῶν ἁγιων εὐαγγελιστῶν· καὶ τοῦ ἁγιου ἀποστόλου Παύλου· εὕροιμι ἔλεος παρα Κυρίου ἐν ἡμέρα κρίσεως." Translation: "This book is finished. It contains the four Holy Gospels and Acts and the seven Catholic Epistles with the Apocalypse, and fourteen Epistles of the wholly blessed oecumenical apostle Paul. All who read this soul-nourishing book, please pray for me, the scribe Sabas, a humble and unworthy monk, so that with the prayers of the holy Evangelists and holy apostle Paul, I will find mercy from the Lord on the Day of Judgment." Notably, the scribe made almost no spelling mistakes in the colophon (only one word displays itacism: ψυχοφελεῖ instead of ψυχωφελῆ), but many words lack accents.

MARGINALIA/GLOSSING/NOTES: There are chapter numbers and titles, as well as short catenae, in the margins throughout the manuscript. They were executed by the scribe himself in small majuscules in the ink of the text. There is no lectionary equipment. The scribe left ample marginal space throughout the manuscript for commentaries but only came to execute the commentary to the Apocalypse; all other commentaries were added to the manuscript in the twelfth century. The commentary to the Apocalypse is written in the margins in small minuscules by the original scribe (on fols. 225v–228v); some of this commentary was written in the brown ink of the text, and some in a slightly lighter brown ink. The commentary has been identified by Marc De Groote as that of Oecumenios, a sixth-century biblical exegete.[67]

Probably in the first half of the twelfth century the manuscript was extensively annotated in the margins by an anonymous scribe (except for the Apocalypse, which was annotated by the original scribe). These commentaries are excerpts from John Chrysostom, Basil the Great, Gregory of Nyssa, Severianos, Theodoret of Cyrrhus, and others, and were perhaps added to the manuscript in the Stoudios monastery itself.

There are notes by later hands on fols. 7r and 336v (under the original colophon) and on both fly-leaves. The notes are pious invocations probably written by monks who read the manuscript. Some of the notes contain names: "humble and sinful" Nikandros (fol. 7r) and the "servant of God" Christophoros (fol. 336v). On the same folio there is a note about a birth of someone named Symeon in AD 1074, indicating that his father and uncle lived in Tarsos (now Tarsus in Turkey, the birthplace of St. Paul). Several notes on the

67. Marc De Groote, "Die Scholien aus dem Oecumenius-Kommentar zur Apokalypse," *Sacris erudiri* 35 (1995): 31–43 at 34f.

fly-leaves by a later hand ask readers not to cut out leaves from the manuscript.

BINDING: The binding is Greek, worn brown leather over thick (10mm.) wooden boards (not grooved). Although the binding looks quite old, it is not original. According to Konstantinos Choulis, the manuscript was very probably rebound in the sixteenth century.[68] The front cover is now almost completely detached (attached only to the bottom endband). The endbands are plain and not colored. The manuscript is sewn at six stations. Originally there were five fasteners: three at the fore edge and one of each in the middle of the top and at the bottom edge. Only two metal pegs remain in the front cover fore edge and one leather strap at the top of the back fore edge (the clasp is missing).

ORIGIN AND PROVENANCE: Codicological and paleographic features indicate that MS Gruber 152 was produced in the scriptorium of the Stoudios monastery in Constantinople in the second half of the ninth century. The manuscript was annotated in the first half of the twelfth century, quite possibly in the Stoudios Monastery itself. It was formerly the property of the Kosinitza Monastery (Μονή τῆς Εἰκοσιφοινίσσας) located in the village of Kormista near the city of Drama in Greek Macedonia.[69] Dr. Gruber acquired the manuscript from Jacques Rosenthal of Münich in 1920.[70] The manuscript was later purchased from Dr. Gruber's widow by the Maywood Theological Seminary.

68. I thank Dr. Konstantinos Choulis for his insights on the binding of this manuscript.

69. Clark, 105; Basile Atsalos, Τὰ χειρόγραφα τῆς Ἱερᾶς Μονῆς τῆς Κοσίνιτσας (ἤ Εἰκοσιφοίνισσας) τοῦ Παγγαίου (Drama, 1990), 58f., cat. no. 124.

70. This information was kindly supplied to me by Prof. Ralph Klein, who has found extensive correspondence between Gruber and Rosenthal about this manuscript.

BIBLIOGRAPHY: Alberto Vaccari, *La Grecia nell'Italia meridionale*: *Studi letterari e bibliografici*, Orientalia Christiana 13 (Rome, 1925), 288f, 304, and 321 (attributes MS to s.ix–x and proposes Sicily, South Italy, as the place of the manuscript's production); De Ricci, 1:691, no. 1 (attributes MS to s.ix); Clark, 104–6 (with previous bibliography; attributes MS to s.ix–x); William H.P. Hatch, *Facsimiles and Descriptions of Minuscule Manuscripts of the New Testament* (Cambridge, Mass., 1951), 86 and pl. VII (attributes MS to s.ix–x); Marc De Groote, "Die Scholien aus dem Oecumenius-Kommentar zur Apokalypse," *Sacris erudiri* 35 (1995), at 34f. (attributes MS to s.ix–x); Nadezhda Kavrus-Hoffmann, "A New Testament Manuscript Produced in the Stoudios Scriptorium: Codex 152 in the Lutheran School of Theology at Chicago," in *Thirty-sixth Annual Byzantine Studies Conference, University of Pennsylvania, Philadelphia, 8–10 October 2010. Abstracts of Papers* (Philadelphia, 2010), 62f., and "Producing New Testament Manuscripts in Byzantium: Scribes, Scriptoria, and Patrons," in *The New Testament in Byzantium,* ed. Derek Krueger and Robert Nelson (Washington, D.C., 2016), forthcoming.

ABBREVIATIONS

Aland = Kurt Aland, *Kurzgefasste Liste der griechischen Handschriften des Neuen Testaments*, 2nd ed. (Berlin, 1994).

Briquet = Charles-Moïse Briquet, *Les filigranes: Dictionnaire historique des marques du papier dès leur apparition vers 1282 jusqu'en 1600*, ed. Allan Stevenson, 4 vols. (Paris, 1907; repr. with supplementary material, Amsterdam, 1968).

Clark = Kenneth W. Clark, *A Descriptive Catalogue of Greek New Testament Manuscripts in America* (Chicago, 1937).

CDIGM = Ioannis Spatharakis, *Corpus of Dated Illuminated Greek Manuscripts to the Year 1453*, 2 vols., Byzantina Neerlandica, 8 (Leiden, 1981).

Cramer, *Catenae* = *Catenae graecorum patrum in Novum Testamentum,* ed. John A. Cramer, 8 vols. (Oxford, 1842–44, repr. Hildesheim, 1967).

De Ricci = Seymour De Ricci, with W.J. Wilson, *Census of Medieval and Renaissance Manuscripts in the United States of America and Canada*, 3 vols. (New York, 1935–40).

Follieri, *Initia hymnorum* = Enrica Follieri, *Initia hymnorum ecclesiae graecae*, 5 vols., Studi e testi 211–15bis (Vatican City, 1960–66).

Gregory, *Textkritik* = Caspar René Gregory, *Textkritik des Neuen Testaments,* 3 vols. (Leipzig, 1900–1909).

Leroy = Julien Leroy, *Les types de réglure des manuscrits grecs* (Paris, 1976).

Martini and Bassi, *Catalogus* = Aemidius Martini and Dominicus Bassi, *Catalogus codicum graecorum Bibliothecae Ambrosianae,* 2 vols. (Milan, 1906; repr. Hildesheim and New York, 1978).

Nelson, *Iconography* = Robert S. Nelson, *The Iconography of Preface and Miniature in the Byzantine Gospel Book* (New York, 1980).

NTG = *Novum Testamentum Graece*, ed. Eberhard and Erwin Nestle and Barbara and Kurt Aland, 27th ed. (Stuttgart, 2001).

PG = Jacques-Paul Migne, *Patrologiae cursus completes … Series graeca*, 161 vols. (Paris, 1857–66).

PGB = *La paléographie grecque et byzantine: Colloque international sur la paléographie grecque et byzantine* (Paris, 1977).

RGK = Ernst Gamillscheg, Dieter Harlfinger, Herbert Hunger, et al., *Repertorium der griechischen Kopisten, 800–1600*, 3 vols. (Vienna, 1981–87).

Sautel-Leroy = *Répertoire de réglures dans les manuscrits grecs sur parchemin. Base de données établie par Jacques-Hubert Sautel à l'aide du fichier Leroy et de catalogues récents*, Bibliologia 13 (Turnhout, 1995).

Scrivener = Frederick H. Scrivener, *A Plain Introduction to the Criticism of the New Testament for the Use of Biblical Students* (Cambridge, 1861).

Soden = Hermann von Soden, *Die Schriften des Neuen Testaments in ihrer ältesten erreichbaren Textgestalt hergestellt auf Grund ihrer Textgeschichte,* 2 vols. (Göttingen, 1911–13).

TLG = Thesaurus linguae graecae. A Digital Library of Greek Literature <http://www.tlg.uci.edu>.

INDICES

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JERUSALEM
Library of the Greek Patriarchate
MS Taphou 56: *MS Gruber 44*
MS Sabas 359: *MS Gruber 44*

LONDON
British Library
Add. MS 29714: *MS Gruber 121*
Add. MS 39597: *MS Gruber 122*
Add. MS 40754: *MS Gruber 111*

METEORA
Monastery of Metamorphosis
MS 547: *MS Gruber 53*

OXFORD
Bodleian Library
MS E. D. Clarke 8: *MS Gruber 50*

PARIS
Bibliothèque nationale de France
MS gr. 40: *MS Gruber 44*
MS Suppl. gr. 1262: *MS Gruber 56*

PATMOS
Monastery of St. John the Theologian
MS 76: *MS Gruber 53*

VATICAN CITY
Biblioteca Apostolica Vaticana
Vat. gr. 846: *MS Gruber 152*
Barb. gr. 319: *MS Gruber 44*
Vat. gr. 504: *MS Gruber 56*
Vat. gr. 414: *MS Gruber 119 + 120 + 54*
Vat. gr. 974: *MS Gruber 124*
Reg. gr. 1: *MS Gruber 152*

X. INCIPITS OF UNIDENTIFIED AND RARE TEXTS

Ἀντιοχεὺς ὑπάρχων τὸ γένος ὁ Λουκᾶς … : MS Gruber 152
Βροντίης θεόφωνος Ἰωάννης … : MS Gruber 50
Δεῖ εἰδέναι ὅτι ὁ Λουκ(ᾶς) … : MS Gruber 124
Δέον γινώσκειν … : MS Gruber 56
Ἐπὶ Νέρωνος τοῦ Καίσαρος Ῥωμαίων ἐμαρτύρησεν … : MS Gruber 152
Ἐπίρροθεν [*sic*] Πέτρου σε Μάρκε συγγράφ(ων?) ἔμπλην … : MS Gruber 44
Εὐαγγέλ(ιον) ἡ παροῦσα βίβλος … : MS Gruber 152
Ἰστέον ὅτι τὸ κατὰ Ἰω(άννην) εὐαγγέλιον ἐν τοῖς χρόνοις Τραϊανοῦ … : MS Gruber 152
Ἰστέον ὅτι τὸ κατὰ Λουκᾶν εὐαγγέλιον ὑπηγορεύθη … : MS Gruber 152

Ἰστέον ὅτι τὸ κατὰ Μάρκον εὐαγγέλιον ὑπηγορεύθη … : MS Gruber 152
Ἰστέον ὅτι τὸ κατὰ Ματθαῖον εὐαγγέλιον ἑβραΐδι διαλέκτῳ γραφὲν … : MS Gruber 152
Ἰστέον ὅτι Ἰω(άννης) ὁ θεολογικώτατο(ς) ἐν Πάτμῳ τῇ νήσῳ … : MS Gruber 114
Λουκὰς [*sic*] δὲ μετὰ πεντεκαίδεκα γράψας … : MS Gruber 114
Λουκᾶς ἠπιόθυμος ἀκεστορίης… : MS Gruber 50
Μάρκος δὲ μετὰ δέκα ἔτη τῆς ἀναλήψε(ως) … : MS Gruber 114
Ματθαίον [*sic*] ἔργον ἀριστοπόνοιο … : MS Gruber 50
Ματθαίου τό δε ἔργον ἀριστοπόνοιο τελώνου … : MS Gruber 152
Ὁ τῆς Ἐδὲμ κῆπος μὲν ὀλβίως ὅλον [*sic*] … : MS Gruber 119 + 120 + 54
Ὅσα περὶ Χριστοιο [*sic*] θεηγόρος ἔθνεα Πέτρος … : MS Gruber 152
Οὐκ ἤρκεσαν πόνοι σε Παῦλε καὶ κόποι … : MS Gruber 44
Σελασφόροις λάμψεσι τοῦ παρακλήτου … : MS Gruber 44
Τέσσαρες μὲν εἰσὶν οἱ ευαγγελισταὶ … : MS Gruber 114
Τὸ φιλομαθὲς καὶ σπουδαῖον ἀγάμενος τῆς σῆς ἀγάπης π(άτ)ερ … : MS Gruber 152
Χρὴ γινώσκειν ὅτι οὐδέποτε ἀνεγνώσθησαν … : MS Gruber 124
Χρὴ γινώσκειν ὅτι τὸ εὐαγγέλιον τοῦτο τῆς Χαναναίας … : MS Gruber 56